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AN
ABSTRACT
OF THE
HISTORY
OF THE
OLD AND NEW TESTAMENTS,
DIVIDED INTO THREE PARTS.

PART I. From the Creation, to the Birth of Christ.

PART II. The Life of Our Lord Jesus Christ.

PART III. The Acts of the Apostles, and the Establishment of the Church throughout the World.

BY THE VENERABLE AND RIGHT REV.
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AN
ABSTRACT
OF THE
HISTORY OF THE OLD TESTAMENT.

CHAP. I. From GENESIS.

§ 1. *Of the Creation.* Gen. i. ii.

GOD created heaven and earth, all the things we see, and all those which we do not see; in a word, the whole universe. He created it of nothing, by his only word, and by his will, and for his own glory: he made it not all at once, but in six days, and in such order as he pleased. The first day he made the light; the second day he made the heavens; the third day he formed the earth and the seas, and made the herbs, trees, and plants of all sorts to rise out of the earth; the fourth day he made the sun, moon, and stars; the fifth day he made the fishes and the birds; the sixth day he produced from the earth all other kinds of living creatures, and then he made man, to have the command of all other animals. On the seventh day God rested, that is to say, he ceased to produce any new creatures. When God made

man, he formed the body out of the earth, and then breathed into it the breath of life, (*Gen. ii.*) that is to say, he created for it a spiritual and immortal soul, made after his own image and likeness; inasmuch as the soul of man is a spirit like him, capable of knowing and loving him, and made for him. The first man was named Adam; and God gave him for his companion a woman, named Eve; whom he formed out of one of his ribs, that he might love her as a part of himself: and then it was that God instituted matrimony. He also placed Adam and Eve in the earthly Paradise, or the delicious garden of Eden, with leave to eat of all the fruits there except the fruit of *the tree of knowledge*, which he forbid them under pain of death: and this was the only mark of obedience which God required from them, Here they conversed with God, and lived happily; and if they had not sinned, would never have died.

§ 2. *Of the Fall of Man by Sin.* *Gen. ii.*

God in the beginning had also created an innumerable multitude of pure spirits, of a superior nature to man, whom we call the Angels: some of these fell from God by sin, and were condemned to hell. These are the devils, or wicked spirits, who, through malice and envy, make it their business to tempt men, and to cause them to revolt from God. One of these malicious spirits entered into a serpent, and persuaded the woman to eat of the fruit of the forbidden tree: she eat of it, and gave some to her husband, who also eat of it. In that moment their eyes were opened to see and be ashamed of their nakedness, and the rebellion of the flesh against the spirit, and to know the good they had lost of the original grace and innocence. Thus they incurred the sentence of death, both temporal and eternal, became slaves of the devil, liable to all sorts of evils, weak to all kind of good, and strangely

propense to concupiscence; which is a disorderly love and desire of gratifying ourselves, that turns us off from the love of God, and is the source of all our sins. However, that man might not be left without hope or comfort in his misery, God was pleased even then to reveal and promise to him a Saviour and Redeemer, to come of the seed of the woman, who should bruise the serpent's head; that is, should destroy the power of the devil, and open to such as believed in him, the gates of a better and everlasting Paradise.

§ 3. *Of the Descendants of Adam, and the general Corruption of Mankind.* Gen. iv. v. vi.

As Adam and Eve had no children till after their fall, and that were born of them were born in corruption and sin, and subject to the same miseries as they were, and so were all their posterity. The first children of Adam and Eve were Cain and Abel. These being grown up, offered sacrifices to God; who was pleased to shew his acceptance of the sacrifice of Abel, and to have no regard to the offerings of Cain. Upon this, Cain through envy murdered his brother; and his descendants were a very wicked race. About the time of the death of Abel, God gave to Adam another son, whom he called Seth, who was the father of a more godly race. His son Enos, began with solemn worship to call upon the name of the Lord, Gen. iv. 26. Enos was the father of Cainan; Cainan was the father of Malaleel, who was the father of Jared; Jared was the father of Henoch, who walked with God, and was seen no more amongst men, because God took him away: Henock was the father of Mathusala, who lived nine hundred and sixty-nine years, which was the longest life of any recorded in the scriptures: Mathusala was the father of Lamech, and Lamech was the father of Noe, or Noah. These

were the patriarchs who lived before the deluge.— The descendants of Seth and Enos, for their piety, were called the sons of God; till, falling in love with woman of the wicked race of Cain, and marrying with them, they also were corrupted, and the whole earth was filled with iniquity, and God determined to destroy them all.

§ 4. *Of Noah and the Deluge.* Gen. vi. vii.

Noah was a *just and perfect man in his generation*; he walked with God, and was pleasing to him. God revealed to him his design of destroying all mankind by an universal flood; and commanded him to make an ark or vessel in the form of a trunk, immensely large, divided into three stories, and capable of containing a couple of every kind of birds and beasts, and provisions to feed them all for a year. Then, by the divine commandment, Noah went into the ark, with his wife, and his three sons and their wives, taking with him two of every sort of animals that live upon the earth. And presently the Lord made a dreadful rain to fall for forty days and forty nights, accompanied by a great inundation of the sea; so that the whole earth was under water, even the highest mountains, and all men and animals were destroyed: none were saved but those that were in the ark.

§ 5. *Of the Sons of Noah.*

Noah had three sons, Sem, Cham, and Japheth: by these and their offspring the world was repopled. But as men began to multiply, they began also to grow wicked: their pride put them upon building a city and a tower, the top of which might reach up to the skies; as if it were to secure them from a second deluge. But the Almighty put a stop to their building, by confounding their tongues, so that they could not understand one another; whence the name of the place was called *Babel*, that is,

confusion; and from thence they were dispersed throughout the world. It was now that kingdoms began to be formed, and that the tyrant Nimrod, of the race of Chad, laid the foundation of the Babylonian empire. But men growing daily more and more corrupt, at length not only the true knowledge and worship of God, but even the observance of the law of nature was almost banished from among them; and instead of God, the sun, the moon, and the stars, the elements, the wicked spirits who deluded them, nay even brute beasts and senseless idols, in which they imagined a divinity to reside, became the object of their adoration; the true religion only remaining with some few holy persons, chiefly of the race of Sem, and of the branch of Heber.

§ 6. *Of the Patriarch Abraham, and of Melchisedech.*

When idolary had began to corrupt the family of Heber, God was pleased to order Abraham, a man of that family, the tenth in a lineal descent from Noah, to depart from his country and kindred in Mesopotamia, and to come into the land of Chanaan, which he promised to give to his seed, and that *in his seed all the nations of the earth should be blessed*; as the Saviour of the world should be born of his posterity. Abraham, walking always in the presence of God, and ever attentive to please him and worship him in every place, readily obeyed the call. God, pleased with his faith and obedience, protected him on all occasions, showered down his blessings upon him, and entered into a solemn covenant with him, that from him should come a numerous people, who should possess the promised land; and that from his seed, blessing and grace should be diffused over the whole earth: and for a mark of his covenant, he enjoined him and his pos-

terity the ceremony of circumcision. He also, by a miracle, gave him a son, when he was an hundred years old, of Sarah his wife, (who had been always barren, and was then past the age of child-bearing,) whom he named *Isaac*; and on whom he declared all the promises should be entailed, which he had made to his father. When Isaac was grown up, and God was pleased, for a farther trial of Abraham's faith and obedience, to command him to offer up this dear son in sacrifice, he made neither reply nor demur; but taking him to the appointed place, after having bound him and laid him on the altar, he stretched out his hand ready to slay him with his sword, when behold an angel from God stopped him, applauding his obedience, and repeating and renewing all the promises made to him. In Abraham's time lived Melchisedech, king of Salem, priest of the most high God; of whose parent and family we have no account: we only know, that this extraordinary man met Abraham, when he returned victorious over the four kings, (who had carried away his kinsman Lot and all his substance,) and that he gave him his blessing in the name of the most high God, and offered for him bread and wine; and that Abraham gave him the tythes of the spoils. Melchisedech was a figure of the Saviour of the world, who was to be greater than Abraham, though descended from him.

§ 7. *Of Lot, and the Destruction of Sodom.* Gen.
xix.

Lot, the nephew of Abraham, came along with him from the land of Chanaan, and joined with him in the faith and worship of the true God. He went afterwards and dwelt in the city of Sodom, where his soul was daily afflicted at beholding and hearing the lewdness and wickedness of the inha-

bitants. 2 Pet. ii. 7, 8. Their sins at length crying to heaven for vengeance, the Lord sent two Angels to destroy their city, (which he would have spared, if ten just men had been found therein,) and to bring forth Lot from among them. The angels appearing in human shape, were entertained by Lot, when behold the men of the city beset his house, and would have forced their way in to abuse his guests, but being struck with blindness by the angels, they could not find the door: and early in the morning they led Lot, his wife, and his two daughters, out of the city, and bid them save themselves by hasty flight, without looking back, lest they also should be consumed. Then the Lord rained fire and brimstone upon Sodom, and the neighbouring cities of Gomorrah, Adama, and Seboim, involved in the like guilt; and destroyed those cities, with their inhabitants, and the whole country about, and all things that spring from the earth; and Lot's wife turning to look back, was changed into a pillar of salt.

§ 8. *Of the Patriarchs Isaac and Jacob.*

Isaac, as he inherited the promises and covenant made by God to his father Abraham, so he inherited also his devotion and piety; *walking*, as the scripture says, Gen. xlviii. 15, *always before God*, and ever attentive to please him. God gave him Rebecca to wife, of whom he had two sons, twins, Esau and Jacob. Esau, who was the first-born, profanely sold his birthright to his brother Jacob for a mess of pottage; and when Isaac was about to have given the blessing that belonged to Esau, the first-born, Jacob, by his mother's advice, obtained it by a stratagem; and Isaac, though he had been surprised, after he had found it out, confirmed it, understanding it to be the order of God. Jacob inherited the piety and devotion of Abraham

and Isaac, and is joined with them as a special favourite of heaven, by God himself, when he styles himself the God of Abraham, the God of Isaac, and the God of Jacob. He was also favoured by a vision, in which he saw a ladder (Gen. xxviii.) standing upon the earth, the top of it reaching to heaven, and the angels of God ascending and descending by it, and the Lord himself leaning upon the top thereof, confirming to him and his seed all the promises he had made to Abraham. He also gave him the name of *Israel*, and made him the father of twelve sons; from whom the twelve tribes of Israel are derived. These were Ruben, Simeon, Levi, Judah, Issachar, Zabulon, Dan, Nepthali, Gad, Aser, Joseph, and Benjamin. As Ruben had forfeited his privilege of first-born, which entitled him to a double portion, and to be the priest and prince of his brethren, by defiling his father's bed, the double portion was given to Joseph, from whom descended two tribes, Ephraim and Manasses: the priesthood was given to *Levi*, and the sceptre to *Judah*; according to the blessing given him by his father at his death, Gen. xlix., *The sceptre shall not be taken away from Judah—till he come that is to be sent, (Shilo, the Messias,) and he shall be the expectation of nations.*

§ 9. *Of the Patriarch Joseph.*

Joseph, on account of his virtue, became the favourite of heaven amongst all the sons of Jacob, and was endowed with the spirit of prophecy. He was also his father's favourite, and therefore was hated and envied by his brethren; who, having found an opportunity, sold him to some merchants, who carried him into Egypt, and persuaded their father that a wild beast had devoured him. The merchants sold him to Potiphar, a principal officer to the king, who conceiving a great affection for him,

gave him the charge over all his house; till his mistress, who had often solicited him to sin, to which the chaste young man would by no means consent, maliciously accused him to her husband of having made an attempt upon her chastity. Hereupon Joseph was cast into prison, where his prophetic spirit became manifest in the interpretation of the dreams of two of the king's servants. After two years he was called out of prison by Pharaoh, and upon his interpreting that prince's dreams, foreboding the seven years of plenty, and the seven years of famine, that were to come upon the earth, on account of the wise counsel he gave on that occasion, he was promoted by the king, and made governor over all Egypt. His brothers, forced by the famine, came into Egypt to buy corn, which was sold out under his direction. Having known them, though they knew him not, (for he spoke to them by an interpreter,) he charged them with being spies, and treated them so harshly, as to occasion them to say to each other, « We deserve to suffer these things, because we have sinned against our brother, seeing the anguish of his soul, when he besought us, and we would not hear; therefore is this affliction come upon us: » not knowing that he understood them, much less that he was the person. Joseph, on hearing this, turning aside for a while, wept, and sent them home with a charge, that at their return they should bring their youngest brother with them: and ordering his steward to supply them with corn, and to put every man's money into his sack. At their second coming, after keeping them some time in suspense, he made himself known to them with many tears, in the most moving manner, graciously excusing all they had done against him, embracing and weeping over each of them. After which he sent for

his father Jacob, with his whole family, into Egypt, and gave them there the land Gessen: and thus it was that the children of Israel became inhabitants of Egypt, where they sojourned above two hundred years.

§ 10. *The History of holy Job.*

This holy man is believed to have lived during the time that the Israelites dwelt in Egypt. The place of his abode was in the land of Hus, a part of Edom, or bordering upon it. He was rich in worldly substance; but still more so in grace and virtue, having this character from the Spirit of God; that he was a *simple, sincere, innocent, and upright man fearing God, and departing from all evil*. God was pleased, for his trial, to permit Satan to strip him of all his substance at once, to cause all his flocks and herds to be driven away or destroyed; and to raise a storm, which blew down the house, and killed all his children whilst they were at dinner. Messenger after messenger brought to Job the news of all these disasters, who, upon hearing of them, *fell down upon the ground, and worshipped God, and said, Naked came I out of my mother's womb, and naked shall I return to my mother earth: the Lord gave, and the Lord hath taken away; and as it hath pleased the Lord, so it is done: blessed be the name of the Lord*. For Job's farther trial, Satan was afterwards permitted to strike him with a grievous ulcer, from the sole of his foot even to the top of his head, accompanied by a dreadful complication of diseases and pains, all which he bore with an admirable patience, saying, *If we have received good things at the hand of God, why should we not receive evil?* His three friends, hearing of all the evil that had befallen him, came to visit him; but instead of comforting, only afflicted him, the more, imputing all his sufferings to the crimes

they falsely laid to his charge, and pretending, that God never afflicts the innocent. Job on his part maintained his own innocence as to all those pretended crimes, and appealed to the judgment of God. The Lord was pleased at length to pass sentence in his favour, by a voice from above; and to order his three friends to take seven oxen and seven rams, and Go, said he, *to my servant Job, and offer for yourselves a holocaust, and my servant Job shall pray for you; his face will I accept, that your folly be not imputed to you: for you have not spoken right things before me, as my servant Job hath.* In the conclusion, the Lord was pleased to bless the latter end of Job more than the beginning, by multiplying his substance, and granting him a long and happy life.

CHAP. II.—*From Exodus and the other Books of Moses.*

§ 1. *Of the Oppression of the Israelites in Egypt.*

AFTER the death of Jacob and his sons, the children of Israel were multiplied exceedingly, till there arose a king in Egypt, who had not known Joseph; who, fearing they would grow too powerful, oppressed them with hard labour, and a most cruel slavery. But the more they were oppressed, the more they increased and multiplied; wherefore the king ordered his people to destroy all the male children that should be born of Israel, and cast them into the river. During this time, Moses, who was born of the tribe of Levi, being a lovely child, was hid by his mother three months, till seeing she could conceal him no longer, she took a basket made of bulrushes, and daubing it with slime and pitch, placed the child therein, and laid it in the sedges by the brink of the river; his sister

standing at a distance to see what would ensue; when behold the king's daughter, walking by the side of the river, saw the basket in the sedges, and sent one of her maids for it; who, on seeing an infant therein crying, and having compassion on it, said, *This is one of the Babes of the Hebrews.* The child's sister told her, that if she pleased, she would go and bring her a Hebrew woman to nurse the bade. The princess having assented to her proposal, she went and called her mother, to whom she said, *Take and nurse this child for me, and I will pay thee thy wages.* Thus Moses was nursed by his own mother: who, when he was grown up, delivered him to the princess, who adopted him for her son, and had him educated in the learning and wisdom of the Egyptians. Going forth after this amongst his brethren, and seeing their great oppression, he undertook their defence; which coming to the knowledge of the king, he sought to kill him: but Moses fled from his sight into the land of Madian, and was there entertained by Jethro the priest, whose daughter he married, of whom he had two sons. In the mean time, although his persecuter, the king of Egypt, dies, yet the cruel oppression of the people of God ceased not. Their cry, on account of their hard labour and slavery, went up to the Lord, who was pleased to have pity on them.

§ 2. *God sends Moses to deliver Israel: he reveals his Name to him.*

Now Moses, who had fed the sheep of his father-in-law, drove his flock into the inner parts of the desert, and came to Mount Horeb, alias Sina.—Here the Lord appeared to him in a flame of fire, issuing out of the midst of a bush. He saw that although the bush was on fire, yet it was not burnt; and as he was going up to discover the

meaning of this wonder, the Lord called to him out of the midst of the bush, not to come near, but to put off the shoes from his feet, for the ground whereon he stood was holy: and he said, I am the God of thy father, the God of Abraham, &c. I have seen the affliction of my people in Egypt, and have heard their cry, because of the rigour of them that are over the works; and I am come down to deliver them, and to bring them into a land flowing with milk and honey. And I will send three to Pharao the king, that thou mayest bring forth my people out of Egypt. Moses, through the mean opinion he had of himself, and his defect in his speech, would have excused himself; but the Lord insisted upon his going,—gave him the power of working miracles, and appointed his brother Aaron, who was an eloquent man, to go with him to the king. On this occasion God also revealed his name to Moses. « Lo I shall go, » said Moses, « to the children of Israel, and say to them, the « God of your fathers has sent me to you. If they « shall say to me, What is his name? what shall « I say to them? I AM WHO AM, (that is, I am « BEING itself, the Being of all Beings, all things « else are nothing.)—Thus shalt thou say:—He « who is, hath sent me to you, THE LORD, (that « is, the Eternal, Self-existent, Infinite Master and « Creator of all things,) the God of your fathers, « the God of Abraham, the God of Isaac, and the « God of Jacob hath sent me to you: this is my « name for ever, and this is my memorial unto all « generations. »

§.3. *Pharao refuses to dismiss the Israelites: The Plagues of Egypt.*

Moses and Aaron, being thus sent with a commission from heaven, went to king Pharao: but he despised the Lord, and instead of suffering the

people to go, as they had requested, to sacrifice to their God in the wilderness, he took occasion from hence to oppress them the more. To punish his obstinacy, and the wilful hardness of his heart, the Lord afflicted him and his people, with *the ten plagues of Egypt*: under which he often promised to let the people go: but when the plague was over he did not perform his promise. The first of these plagues was *the turning of all the waters of Egypt into blood*. The second, were the *frogs*, who coming out of the river in an immense multitude, covered the whole land, filled the king's palace, as well as all the houses, chambers, and beds of the Egyptians, and spoiled all their meats. The third, the *ciniphs*, a small flying insect, produced from the dust, and infinitely troublesome both to men and beasts. The fourth, an infinity of *flies* of all kinds, which terribly incommoded both Pharaoh and his people. The fifth, a grievous *murrain*, or pestilence amongst the cattle. The sixth, ulcers or *boils*, and swelling blains upon men and beasts. The seventh, a frightful storm of immensely large *hail*, with thunder and lightning and fire, which driven on together, mixed with hail, and destroyed all it met with. The eighth, the *locusts*, which devoured every green thing that remained after the hail. The ninth, *darkness for three days*, caused by exhalations so gross, that they might be felt with the hand; so that nothing whatever could be seen, nor could any one move himself out of his place: for it was only where the children of Israel were (who were free from all these plagues,) that there was clear light. The tenth and last plague was *the death of all the first-born of Egypt*, both of men and cattle, in one night. As a preparation for this, the Lord ordered, that on the fourteenth day of the first month, every family of the children of Israel

should sacrifice a lamb in the evening, and should sprinkle their doors with its blood, and eat the flesh of it that night roasted at the fire, with unleavened bread and wild lettices; with their loins girt up, and staves in their hands, in the posture of travellers, setting out on their journey to the land of promise: when, behold at midnight the Lord slew all the first-born of Egypt, from the son of Pharaoh to the son of the meanest slave, and even of their cattle. The angel only spared such houses as were marked with the blood of the lamb. Now all this was mysterious, alluding to the true Lamb of God, by the sprinkling of whose blood, and the eating of whose flesh, our souls are to be delivered from the destroying angel, and we are to be brought home to our true country. With this last plague Pharaoh and his people were so terrified, that they presently sent away the Israelites, and even pressed them to be gone, lending them the best things they had for their journey. The remembrance of their deliverance from the bondage of Egypt was ordered to be observed by the institution of the feast of the *pasch* or *passover*, on which they every year repeated the sacrifice and supper of the lamb: as a figure of the christian sacrifice and supper of the Lamb of God, who takes away the sins of the world.

§ 4. *The Israelites pass through the Red Sea: Pharaoh and his Army are drowned.* Exodus xiv.

The people of God, to the number of six hundred thousand men, proceeded on their journey till they arrived at the Red Sea, which divides Egypt from Arabia; the Angel of God going before to show them the way, by day in a pillar of a cloud, and by night in a pillar of fire: which favour was continued to them till they came to the land of promise. And now Pharaoh repenting that he had let them go, assembled all his chariots, his horse-

men, and his whole army, to pursue them, and found them encamped by the sea side. The people seeing the Egyptian army, gave themselves up for lost; but Moses encouraged them; and the angel, with the pillar of the cloud, removing from before, went behind them, and hindered the Egyptians from being able to come up with them. And when Moses had stretched forth his hand over the sea, God made the waters to depart, so that the children of Israel passed through the divided sea on dry ground, the waters standing up as a wall on their right hand, and on their left. Pharao with all his host pursuing, rushed in after them through the midst of the sea; and now, the morning watch being come, the Lord, from the pillar of the cloud, with which he protected Israel, began to slay the Egyptians. Overthrowing the wheels of their chariots, they were carried into the deep. Hereupon they turned their backs with the hopes of escaping. but Moses stretching forth his hand over the sea, the waters turned upon them, and overwhelmed their whole army so effectually, that not a man of them escaped. But the children of Israel continued their march till they came to the opposite shores, the waters standing up as a wall on both sides of them: when they saw the carcasses of the Egyptians east up on the shore, and the mighty hand that the Lord had used against them, they glorified their great deliverer. This passage of the Red Sea was a figure of baptism.

§ 5. *The Journey to Mount Sina.*

The people in their journey from the Red Sea could not for three days find any water; and the waters of Mara, which they met with on the fourth day, were so bitter that they could not be drank. But on Moses crying out to the Lord, he shewed him a tree, which, when cast into the waters, they

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became sweet. When they afterwards came into the Desert of Sin, all the people murmured, regretting their having left the flesh-pots of Egypt, and the bread, of which they had plenty in that country. On this occasion, the Lord sent amongst them an immense flight of quails; and instead of bread, showered down upon them in the morning *manna* from heaven, a *most delicious food*, where-with he continued to feed them for forty years, till he brought them into the land of promise. This *manna* was a figure of that *bread of life*, which Christ has provided for our support in our pilgrimage through the desert of this world, till he conducts us to our true country. The next place of abode was in Raphidim, where they murmured for want of water, which, by miracle, was given them out of a rock. This rock was a figure of Christ, and of the waters of life which stream from him. Here also Amalec came and fought against Israel; but Moses, by lifting up his hands to heaven in prayer, obtained the victory. And the Lord declared an eternal war against Amalec, for persecuting his people, so lately delivered from the Egyptian slavery. From Raphidim the people removed to the Desert of Sina, over against the mountain, where they were ordered to purify themselves for receiving the law of God; and on the third day (which was the fiftieth after their departure from Egypt,) thunder began to be heard, and lightning to flash, the sound whereof was that of a trumpet perceived to be exceeding loud; and a thick smoke, as from a furnace, came from the mount, which appeared very terrible; for the Lord had come down upon it in a burning fire; and from the midst of the fire he delivered, with a loud voice, (heard distinctly by all the people below, at the foot of the mountain,) the Ten Commandments, as follows:

§ 6. *An Abstract of the Ten Commandments.*

From Exodus xx., and Deuteronomy v.

And the Lord spake all these words: « I am the
 « Lord thy God, who brought thee out of the land
 « of Egypt, and out of the house of bondage. Thou
 « shalt not have strange gods before me. Thou
 « shalt not make to thyself a graven thing, [an
 « idol or image god,] nor the likeness of any thing
 « that is in heaven above, or in the earth beneath,
 « or in the waters under the earth. Thou shalt not
 « adore them, nor serve them. Thou shalt not
 « take the name of the Lord thy God in vain; for
 « the Lord will not hold him guiltless that shall
 « take his name in vain. Remember that thou
 « keep holy the Sabbath-day. Six days shalt thou
 « labour, and shalt do all thy works. But on the
 « seventh day is the Sabbath of the Lord thy God;
 « thou shalt do no work on it, thou, thy son, nor
 « thy daughter, nor thy man servant, nor thy maid
 « servant, nor thy beast, nor the stranger that is
 « within thy gates. Honour thy father and thy
 « mother, that thou mayest live a long time, and
 « it may be well with thee in the land which the
 « Lord thy God will give thee. Thou shalt not
 « kill. Thou shalt not commit adultery. Thou
 « shalt not steal. Thou shalt not bear false witness
 « against thy neighbour. Thou shalt not covet thy
 « neighbour's wife; nor [shalt thou covet,] his
 « house, nor his field, &c., nor any thing that is
 « his. These words the Lord spoke to all the
 « multitude out of the midst of the fire, and of the
 « cloud, and of the darkness, and he wrote them in
 « two tables of stone, which he delivered to Moses. »
 But the people being exceedingly terrified, stood
 afar off, saying to Moses, Speak thou to us, and
 we will hear: let not the Lord speak to us, lest
 we die. Moses then alone went into the dark cloud

where the Lord was, and conversed with him for forty days: and partly at this time, and partly after the erecting the *tabernacle of the testimony*, (the plan of which God gave him in the mountain,) he received from the Lord all the other precepts of the law, as well such as related to the morals of the people, the deciding of their causes and punishing offences, as those that relate to the sacraments and sacrifices to be offered, festivals to be observed, and ceremonies to be used in the worship of God: all which had a mystical meaning with relation to Christ and his Church.

§ 7. *The People fall into Idolatry: their Punishment.*

The people seeing that Moses staid a long time in the mountain, gathering together against Aaron, they said to him, *Arise, make us gods that may go before us; for as to Moses, who brought us out of Egypt, we know not what has befallen him.*—Bring me then, said Aaron, the golden ear-rings of your wives and children: they brought them to him; and with these, by the founder's art, he made a molten calf. And they said, *These are the Gods, O Israel, who brought thee out of the land of Egypt.* And having offered sacrifices to the idol, they sat down to eat and drink, and then rose up to play: hereupon the Lord ordered Moses to go down from the mountain, telling him that the people had committed a deadly sin, and he would even then have destroyed them, and Aaron with them, if Moses by his prayers had not interposed. The man of God went down, carrying the two tables of the law in his hands: « and when he came near, and saw the calf and the dancers, « being very angry, he threw the tables out of his hands, and broke them at the foot of the mountain. And laying hold of the calf they had made, he burnt it, and beat it to powder, and

« strewed it into the waters of the torrent which « came down from the mountain. » Then, after chiding his brother Aaron, he stood in the gate of the camp, and cried out, If any man be on the Lord's side, let him join with me. And all the sons of Levi gathered themselves together unto him; and by commission of the Lord, executed his justice on three and twenty thousand of the idolaters. The next day, after remonstrating to the people the heinousness of their sin, (on which account they were ordered to lay aside their ornaments, and to mourn,) Moses returned to the Lord, to implore his mercy and forgiveness; and he spent other forty days with the Lord in the mount, in fasting and divine conversation, and was admitted to the sight of him, as much as could be granted to mortal man. Here also he again received the commandments written by the Lord on two tables as before; and he came down with them from the mountain, his face shining, and as it were *horned* with beams of light, from the conversation of the Lord; to the great astonishment of all that saw him.

§ 8. *Of the Ark of the Covenant, and of the Tabernacle.*

The two tables of the law, were, by divine appointment, deposited in an *ark* or chest, made for the purpose of incorruptible wood, covered with plates of gold both within and without; and over the ark was placed the *mercy-seat*, with two golden cherubims, standing one on each side of the ark, and forming with their wings as it were a seat for his Divine Majesty, from which he was pleased to deliver his oracles. For the keeping of this ark and mercy-seat, and for other services of the divine worship, the Lord commanded a *tabernacle* to be

made in the nature of a portable temple, being a magnificent tent or pavillion; in the inner part which was called the *holy of holies*, the ark and mercy-seat were placed, where none but the high priest could enter. Before the holy of holies was suspended a *veil*, or curtain, beautifully embroidered; and without the veil, in the other part of the tabernacle, stood the little altar, which was laid over with gold, for burning of perfumes; the golden candlestick with its branches, and the table for the twelve loaves, which were always set before the Lord; which table was also plated with gold.— Before the entrance of the tabernacle was placed the altar for sacrifices, which were be offered, according to the law, by Aaron and his sons, whom the Lord called to the priesthood, and who were solemnly consecrated for that purpose. The Lord also ordered their priestly vestments, and in particular, most costly ornaments for the high priest, viz: the plate of gold under his mitre, engraved with the name of the Lord; and over his robe that curious garment called the *ephod*, with its rich girdle, and breast-plate enriched with four rows of precious stones, engraved with the names of the twelve tribes of Israel, in which was the Urim and Thummim, or dictrine and truth, for giving divine answers and oracles. The rest of the tribe of Levi were also, but in an inferior degree, dedicated to the service of the tabernacle, the priestly functions being reserved for the family of Aaron. The tabernacle being set up, and consecrated and anointed by Moses, God was pleased to fill it with his Majesty. Then Aaron being ordained, with his sons, and offering sacrifice for himself and the people, a fire coming down from the Lord, consumed the victim in the sight of the people. Upon this occasion, Nadab and Abihu, the two eldest son of Aaron, presuming

to offer incense with unhallowed fire, were immediately destroyed by fire from the Lord.

§ 9. *Of the Infidelities of the People and their Seditions in the Wilderness.*

This ark and tabernacle were removed from place to place, accompanying the people through all the mansions in the desert, as a token of God's favour and presence, and of his covenant with them; and yet they still continued a stiff-necked and rebellious people. Their first march from Mount Sina lasted for three days, the ark of the Lord going before, and the cloud of the Lord overshadowing them. Here again they began to murmur against the Lord, repining at the fatigue of their journey: and the fire of the Lord being kindled against them, devoured those that were at the uttermost part of the camp; till Moses prayed to God, and the fire was swallowed up. Here also a mixed multitude that came of Egypt, inflamed with a desire after flesh, sat weeping, the children of Israel also being joined with them, influenced by their bad example, saying, *Who shall give us flesh to eat? We remember the cucumbers, the melons, and the onions we eat in Egypt: our soul is dry, our eyes beholding nothing else but manna.* The wrath of the Lord was therefore enkindled against them, because they regretted their departure from Egypt, and preferred the flesh-pots and onions before the food he gave them from heaven. However, he promised to give them flesh to eat, which would serve them for a whole month, till they perfectly loathed it: and he, by a strong wind, brought over from beyond the seas, a prodigious multitude of quails, and cast them into their camp, and all around it, for the space of one day's journey; of which they killed and dried such a quantity, as sufficed to feed them for four weeks. But, then, for their

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punishment, he sent a great pestilence amongst them, of which numbers of them died and were buried in that place, which thenceforward was called the *graves of lust*, on account of their irregular desire after the Egyptian food, for which they were punished with death. When they were drawing near to the land of Chanaan, of which the Lord had promised to put them in possession, Moses sent twelve spies, one principal man out of every tribe, to view the whole country, and bring back an account of it. At their return, they brought some of the fruits of the land, in token of its fertility; but then they so terrified the people by exaggerating the strength of the cities, and gigantic size of the inhabitants, that there arose an universal murmur; which Caleb and Joshua, two of the number, sought in vain to quell: for the multitude would even have stoned them, and were for appointing themselves a leader, and returning back into Egypt. When Moses and Aaron heard this, they fell flat upon the ground before the multitude, and the glory of the Lord appeared over the tabernacle of the covenant to all the people. And the Lord said to Moses, *How long will, this people not believe me, after all the signs which I have wrought before them? I will strike them therefore with pestilence, and consume them.* But Moses prayed most earnestly to the Lord to forgive them, and he was graciously pleased to hear his prayer; yet so as to exclude, by an irreversible decree, all the murmurers from ever entering the promised land, and to sentence them to die in the desert; and as for the authors of the sedition, they were struck dead upon the spot: but the rest going out the next day to fight, against the will of God, were defeated by the Chanaanites.

10. *Of the Schism of Korah, Dathan, and Abiron.*

Korah, a Levite, Dathan and Abiron, of the tribe of Ruben, with two hundred and fifty others, all leading men of the synagogue, rose up against Moses and Aaron, opposing their authority, and claiming to themselves a share in the priesthood. Which when Moses had heard, he prostrated himself on the ground, dreading the consequences of so sacrilegious an attempt. Then, speaking to Korah, and all the multitude, he said, In the morning the Lord will make known who belong to him; and whom he shall choose, they shall approach to him. Take every one of you censers, with fire in them, and put incense upon the fire before the Lord, and whomsoever he shall choose, he shall be holy. He also sent for Dathan and Abiron, who, refusing to come, or pay any regard to his message, sent him back a contumelious answer. The next day, Korah, and all his companions, with censers in their hands, standing on the one side, and Aaron with his censer on the other; when they had drawn up the whole multitude against Moses and Aaron to the door of the tabernacle, the glory of the Lord appeared to them all. And the Lord said to Moses and Aaron: *Separate yourselves from among this congregation, that I may presently destroy them.* And he said to Moses: *Command the people to depart from the tents of Korah, Dathan, and Abiron;* which, when he had no sooner done, then behold the earth, opening under their feet, swallowed them down alive; and at the same time a fire issuing from the Lord, destroyed the two hundred and fifty that offered the incense; and on the day following, fourteen thousand seven hundred others, who raised a sedition against Moses and Aaron, imputing to them the death of all that had perished. After this, the Lord was pleased to confirm the priesthood on Aaron, by the

miracle of the blooming of his rod; which also he ordered to be kept for a monument in the tabernacle.

§ 11. *Other murmurings of the People: their Victories over Schon and Og.*

When the people arrived at Cades, on the confines of the land of Edom, where they wanted water for themselves and their cattle; they again became seditious, and murmured against Moses and Aaron, for bringing them out of Egypt into those wretched deserts, and demanded water in a tumultuous manner. Moses and Aaron betook themselves to the tabernacle, and there prostrating themselves on the ground, besought the Lord to open his stores, and give to the people a fountain of water. He ordered them to take the rod, and to assemble the people; and to speak to the rock before them, and that it should give them water.—The multitude having assembled before the rock, Moses struck it twice with his rod, and there came out water in great abundance, for the refreshment of the people and their cattle; but on account of some diffidence or weakness of faith in Moses and Aaron, on this occasion, the Lord told them, that they should not be permitted to conduct the people into the land he was about to give them. From Cades they proceeded to Mount Hor, where Aaron died, and his son Eleazar was made high priest in his stead. Here they defeated king Arad the Chanaanite, and destroyed his cities. In their march from Hor, in compassing the land of Edom, the people, wearied with their journey and labour, again murmured against God and Moses; and the Lord, for their punishment, sent among them *fiery serpents*, (so-called from the burning beat caused by their bite,) which killed many of them; but upon confessing their sins, and begging for mercy, Moses,

by order of the Lord, made a *braven serpent*, which he set up as a sign, which, when those that were bitten, looked upon, they were healed. This serpent lifted up in the wilderness was a figure of Christ crucified, and of the efficacy of a lively faith in his passion against the bites of the infernal serpent.

After this, the people marching on, came to the torrent Arnon, whose rapid streams were miraculously dried up to afford them a passage. They then sent to Schon, king of the Armorites, for leave to pass through his territories, which lay between them and the river Jordan; which he refused, and came out with all his people to fight against Israel, who slew him with his whole army, and took possession of all his cities. They then turned themselves, and went up by the way of Basan, when Og, the king of Basan, came against them with all his people; and the Lord delivered him also, with all his dominions, into their hands. Thus Israel possessed themselves of the fertile countries of Basan and Galaad; and gave them to the tribes of Ruben and Gad, and to half the tribes of Manasses.

§ 12. *Balaam is sent for to curse Israel: his wicked Counsel, and the consequences of it.*

These victories of Israel alarmed Balac, the king of the Moabites, who in conjunction with the princes of Madian, sent a solemn embassy to Balaam, who they esteemed a great prophet and favorite of heaven, to invite him to come and lay his curse upon Israel. In his journey, the guardian angel of Israel stood in his way, with a drawn sword, and suffered not his ass to pass by; nay, he even opened the mouth of the dumb beast to rebuke the prophet, and then discovered himself to him, saying, I am come to withstand thee, because thy way is perverse, and contrary to me. Balaam

worshipped him, falling flat on the ground, and offered to return home again: but the angel bid him go; but to speak no other thing than what he should command him. Balaam, through the desire he had of gratifying Balac, three times attempted to curse Israel; but at each time he was obliged, by the Spirit of God, to bless them, and to prophesy good things of them. He even foretold the coming of Christ, whom he calls *the Star that should arise out of Jacob*. Yet, after uttering all these good things, he gave to Balac and the Madianites, a most detestable counsel, which was, to send their beautiful women in the camp of Israel, who might allure the people to lust, and draw them over to the worship of their gods, and by that means strip them of the grace and protection of the Lord. By this diabolical counsel, which was put in practice, a multitude of people were debauched from the Lord; for which infidelity four and twenty thousand of them were slain; but, by the commandment of the Lord, an army was sent against the Madianites, who had debauched them; which, without the loss of a man, slew all their princes and people; and with them Balaam, their wicked counsellor.

§ 13. *The last Acts of Moses: his Death and Burial.*

The time of the Death of Moses being now at hand, he caused all the people to be numbered, from twenty years old and upwards, by their tribes; and they were found to be six hundred and one thousand seven hundred and thirty; amongst whom there was not one of those remaining who had been numbered before in the Desert of Sina, except Caleb and Joshua: for the Lord had foretold, that they should all die in the wilderness. He then delivered to the people all the precepts and exhortations contained in the book of Deuteronomy, which

he wrote at this time, representing all the divine benefits conferred on them and their fathers, inculcating particularly, that they should love the Lord their God with their whole heart, and keep all his commandments,—that they should fly from idolatry, and all the other abominations of the Chanaanites, and have no manner of communication with them—that they should be always humble, and never attribute their victories or good success to any merits of their own, but to God's free love and goodness, and the covenant he had made with their fathers; for that they had always been a stiff-necked and rebellious people, &c. With these exhortations he joined a promise of great blessings to them, if they kept God's law; and threats of the most dreadful punishments, if they transgressed.—He also told them, that God would raise up for them, in his good time, another great prophet, a lawgiver like himself, meaning *Jesus Christ*, whom all must hear and obey, who would be saved. He then assembled all the people, and solemnly renewed the covenant between them and the Lord; and taught them a canticle, which was to be to them a constant remembrancer of the law of God. Then, after giving his blessing to all the tribes, he ascended, as God had commanded, to the top of Mount Nebo, from whence the Lord shewed him all the promised land, and there gave up his spirit into the hands of God, being one hundred and twenty years old. The Lord buried him by the ministry of angels; and would have the place of his burial to be unknown, lest the Israelites, who were prone to idolatry, should pay divine honours to his sepulchre.

CHAP. III. *From the Book of Joshua and Judges.*

§ 1. *The miraculous Passage over the River Jordan.*

JOSHUA, by divine appointment, succeeded Moses, and being encouraged by the Lord, admonished the people to prepare themselves to pass over the river Jordan. In the mean time he sent two spies to the strong city of Jericho, who were harboured and concealed by Rahab; in reward of which good work, a covenant was made, to save all that should be found in her house at the taking of the city. After their return, the people removed their camp, and followed at a distance the priests that carried the ark of the Lord up to the river, which at that time was swelled and had been filled up to its banks. When behold no sooner had the priests, who bore the ark, dipped their feet in the water, than the channel dried up; the waters that were coming down being stopped, so as to swell up like a mountain, and be seen afar off; and the waters that were beneath passed away into the Dead Sea or Lake of Sodom. And thus all Israel marched through the dry channel over against Jericho. As a monument in commemoration of this miracle, they set up twelve stones in the midst of the channel, and carried other twelve stones out of the channel, and set them up in Gilgal, where they encamped that night.

Now when Joshua was in the field of Jericho, which was close shut up for fear of the children of Israel, he saw a man standing over against him, holding a drawn sword, and he went to him and said: Art thou one of us, or of our abversaries? He answered, *No, but I am prince of the host of the Lord,* [St. Michael,] and now I am come. Joshua fell flat on his face to the ground, and worshipping said: What saith my Lord to his servant? Loose,

said he, the shoes from off thy feet, for the place whereon thou standest is holy.

§ 2. *The taking of Jericho and Hai.*

For the taking of Jericho, the Lord ordered that they should make a procession round it for seven days, the priest carrying the ark and sounding the trumpet: and on the seventh day, when the people gave a great shout, the walls immediately fell down, and every man entering by the place that was opposite to him, they took and destroyed the city, only sparing such as were found in the house of Rahab; but the spoils in gold and silver were consecrated unto the treasury of the Lord. Joshua also, by the Spirit of God, laid a curse upon the man that should ever rebuild the walls of this city. In a mystical sense, Jericho signifies *iniquity*: the walls of which are thrown down by the trumpets of the gospel: and a dreadful woe shall fall on them by whom they are built up again.

After the taking of Jericho, three thousand men were sent against the city of Hai; but they were defeated in punishment of the sacrilege of Achan, who had stolen some part of the spoils of Jericho, which had been devoted to the Lord. This defeat put all Israel in consternation: and Joshua, with all the ancients, prostrating himself before the ark, implored the divine mercy, when the Lord said to him, (chap. vii. 10, &c.) « Arise, why liest thou « flat on the ground? Israel hath sinned and trans-
« gressed against my covenant; and they have taken
« of the anathema (devoted to me,) and have stolen
« and lied, &c., neither can Israel stand before his
« enemies, because he is defiled with the anathema.
« I will be no more with you, till you destroy him
« that is guilty of this wickedness. Arise, sanctify
« the people, and say to them, The curse is in the
« midst of thee, O Israel; you-shall come in the

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mourning by your tribes and families; and who-
soever shall be found by lot to be the man that
has done this wicked thing, shall be burnt with
fire, with all his substance. » According, in the
morning, all Israel being brought by their tribes,
the lot fell upon the tribe of Judah; and amongst
the families of Judah, upon that of Zabdi; in this
family it fell upon Achan, the son of Charmi; who,
being thus detected, acknowledged his guilt, and
was stoned to death, and all his substance was
consumed by fire. From this passage, Christians
may learn, what a dreadful evil it is to bear the
curse of wilful sin in the midst of their souls; and
that they must not expect that any thing should go
well with them, till this enormous evil is removed;
because God will not dwell with them. After this
the people went up against Hai, which with ease
they took and destroyed.

§ 3. *The Israelites deceived by the Gabaonites: a
miraculous Victory over five Kings: Joshua com-
mands the Sun to stand still.*

And now the kings of Chanaan hearing what
Joshua had done to Jericho and Hai, all with one
accord combined together to fight against Israel;
the Gabaonites excepted, who, sending an embassy,
as they pretended, from a distant country, to the
Israelites, induced them to enter into a league with
them: deceiving them because they had not first
consulted the Lord. However, when the cheat was
discovered, they would not kill them, because of
their oath; but sentenced them to be for ever in
the service of the people and to hew wood, and
draw water for the use of the altar and the taberna-
cle. But Adonisedec, king of Jerusalem, hearing
that the Gabaonites were gone over to Israel, join-
ing his forces with the kings of Hebron and Jeti-
moth, and of Lachis and of Eglon, went, and laid

84 *Other Victories, Acts and Death of Joshua.*

siege to Gabaon; of which the beseiged gave notice to Joshua, who, being encouraged by the Lord, set out from his camp at Galgal, and marching the whole night, came suddenly upon them. And the Lord terrified them at the sight of Israel, and slew a great number of them. And as they were fleeing by the descent of Bethoron, the Lord cast down upon them great stones from heaven, as far as Azeca: and many more were killed by the hail-stones, than were slain by the sword of the Israelites. Then Joshua, full of faith and confidence, spoke thus, in the hearing of the people, to the Lord, and said, « *Move not, O sun, towards Gabaon; nor thou, O moon, towards the valley of Ajalon:* and the sun and moon stood still till the
« people revenged themselves of their enemies.—
« So the sun stood still in the midst of heaven, and
« hasted not to go down for the space of one day.
« There was not before nor after so long a day, the
« Lord obeying the voice of a man, and fighting for
« Israel. »

The five kings, in their flight, betook themselves to a cave near Maceda, where they were discovered, and brought out to the people, who set their feet upon their necks, after which they were ordered to be slain and hung up upon gibbets. And all the army of Israel returned from the pursuit of their enemies safe and sound, without the loss of a man.

§ 4. *Other Victories of Joshua, his last Acts and Death.*

After this miraculous victory, Joshua beseiged and took Maceda and Lebna, and Lachis and Eg-lon, and Hebron and Dabir, all royal cities; and subdued the whole country that lay to the south of Gabaon. He was then called forth to fight against Jabin, king of Asor, who had assembled all the kings of the north, with all their forces, an army so

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exceedingly numerous as to resemble the sand that lies on the sea shore; with a very great multitude of horses and chariots, to fight against Israel. But Joshua came and fell suddenly upon them; and the Lord delivered them into his hands, and he slew them all, so as to leave no remains of so great an army. After this he took Asor, and all their other strong holds, and subdued the whole country which he divided by lot among the children of Israel.— And now the tabernacle of the covenant was set up in *Silo*, a city of the tribe of Ephraim: and here the sanctuary of the Lord, and the only altar allowed by the law of the people of God, remained till the time the ark was taken by the Philistines.

After this Joshua, drawing near the end of his mortal pilgrimage, assembled all Israel together, and exhorted them to the love and service of the Lord; warning them in particular to avoid intermarriages and all other society with the Gentiles, for fear of being corrupted by them; promising them all good if they kept God's commandments, and threatening them with speedy destruction, if they should transgress and revolt from the Lord.— He made also a solemn covenant to this effect, between the people and God; and recorded it in the volume of the law. And after these things he concluded a holy life with a happy death, being one hundred and ten years old.

§ 5. *The History of the Judges.*

The people of Israel served the Lord all the days of Joshua, and of the ancients that had seen all his wonderful works. But this generation being dead and gone, they quickly degenerated from the worship of God to that of Idols; and in punishment of their apostacy, were delivered into the hands of their enemies, by whom they were enslaved and grievously oppressed. Upon their repentance, the

Lord, in his mercy, rescued them out of their hands, by the means of some extraordinary persons whom he raised up for their deliverance; but generally speaking, they relapsed again. Those extraordinary persons were during their time the rulers and judges of Israel.

§ 6. *Othniel, Abod, and Samgar.*

The Israelites being for their sins delivered into the hands of the king of Mesopotamia, were violently oppressed by him for eight years: and they cried to the Lord, who raised them up a saviour for their deliverance, viz: Othniel the nephew of Caleb: and the Spirit of the Lord was with him, and he overthrew their enemies, and restored them rest for forty years.

But returning again to their evil ways, they were oppressed for eighteen years by the Moabites; when upon their crying to the Lord for mercy, he delivered them by means of *Abod*, who slew the king of Moab; and the land rested eighty years.

After *Abod* came *Samgar* the son of Anath, who also defended Israel; and slew of the Philistines six hundred men with a plough-share.

§ 7. *Debbora and Barac.*—The people relapsed again into idolary, and were delivered up into the hands of Jabin, king of Chanaan, and Sisara his general, who had nine hundred chariots set with hooks and scythes; and he tyrannized over them for twenty years. At that time *Debbora* the prophetess judged Israel, who being divinely inspired, sent for *Barac* the Nephthalite, giving him a commission from the Lord to assemble ten thousand men of the tribes of Nepthali and Zabulon, and assuring him that the Lord should deliver Sisara and all his army, and his chariots, into their hands. Which happened accordingly; for the Lord struck such a terror into Sisara and all his

army at the sight of Barac, that they all fled away with the utmost confusion; and Sisara, jumping out of his chariot, sought to save himself in the pavilion of Jabel, the wife of Heber the Cinite; but here, laying himself down to sleep, he met with death from her hands. And as to his army they were all destroyed. Thus an end was put to the tyranny of Jabin, and the land rested for forty years.

§ 8. *Gedeon*.—But the Israelites again did evil in the sight of God; and he delivered them into the hands of the Madianites, who most grievously oppressed them for seven years: till upon their crying to the Lord, he called forth the humble *Gedeon*, to save them out of their hands. But lest Israel should glory in their own strength, as if they had obtained the victory over their enemies by the multitude of an army; when the Lord sent Gedeon to fight against an army of one hundred and thirty-five thousand, he only allowed him to take with him three hundred men, and those he only furnished with trumpets and earthen pitchers, and burning lamps. These entering into the camp of the Madianites at midnight, in three different parts, sounding their trumpets and breaking their pitchers one against another, and holding forth their lamps, cried out, *The sword of the Lord and of Gedeon*. With which the Lord filled their whole camp with such terror and confusion, that crying out and howling, they all began to flee; and even killed each other. In their flight, the Israelites from all sides coming upon them made such a slaughter of them, that no less than one hundred and twenty thousand were slain that day; and amongst them their four chiefs, Oreb, and Zeb, and Zebec, and Salmana. After this victory, the people would have made Gedeon their king; but he humbly declined it, saying, That

neither he nor his son should rule over them; but the Lord should rule over them. He judged Israel in peace forty years, and died in a good old age.—But after his death, the people returned again to the worship of Baal.

§ 9. *Abimelek*.—Abimelek, one of the sons of Gedeon, with the help of the Sichemites, usurped the government after the death of his father; and having hired to himself an armed multitude, murdered all his brothers, except Jonathan the youngest, and was made king by the men of Sicheim, at that time a capital city in Israel. But his power was short-lived: for the Lord quickly sent a very evil spirit between him and the Sichemites, which ended in their mutual ruin, according to the prayers and prediction of Jonathan. For the Sichemites taking up arms against Abimelek, were defeated by him, and their city and strong tower were destroyed, with all the inhabitants. And Abimelek besieging the tower of Thebes, and coming near the gate to set fire to it, was killed by a woman casting a piece of millstone from above upon his head. He judged Israel three years. Thola, who succeeded him, was judge for three and twenty years; and his successor, Jair, two and twenty.

§ 10. *Jephthe*.—And now the children of Israel, adding new sins to their old ones, were delivered into the hands of the Ammonites and of the Philistines. And when they cried to the Lord, he said to them, « Go, and call upon the gods which you « have chosen: let them deliver you in the time of « your distress. » And the children of Israel said to the Lord, « We have sinned; do thou to us « whatsoever it pleaseth thee; only deliver us this « time. »—And saying these things they cast out of their coasts all their idols, and served the Lord their God; and he was touched with their miseries.

O infinite mercy! And now the men of Galaad, the country beyond Jordan, who were most oppressed by the Ammonites, chose the valiant *Jephthe* for their ruler and captain; and the Spirit of the Lord came upon him; and, assembling all his people, he made a vow to the Lord, that if he would grant him victory, he would offer up in sacrifice the first that should meet him, when he returned to his house. God gave him the victory, by which he entirely delivered Israel from the power of the Ammonites. When behold the first person who meets him returning home, to his great grief, was his only child, a maiden daughter; however he looked upon himself obliged to fulfil his vow: to which the virgin also consented, only desiring a reprieve of two months. Though some are of opinion, that this sacrifice of *Jephthe's* daughter was no other than a consecration of her virginity to the Lord; because the immolating of human victims was always condemned by the law of God. *Jephthe* judged Israel six years; and after him *Abosah* judged them seven years; his successor *Abialon* ten years, and after him *Abdon* eight years. But the people falling again into idolatry, were made a prey to the Philistines, and served them forty years.

§ 14. *Samson*—who was born at this time, was a Nazarite, viz: one consecrated to God from his infancy. He was endowed with an extraordinary strength; and the Spirit of the Lord wrought wonders by him. He tore a lion in peaces, who came to assault him; and being only a single man, he slew great numbers of the Philistines at different times. Once when he had entered into Gaza, one of their cities, and they had placed guards at the gate, thinking that now they had him secure, he rose at midnight, and taking both the folding-doors of the gate, together with the posts and the bolts,

and laying them upon his shoulders, carried them up to the top of the hill which looked towards Hebron.

After this he fell in love with a woman named Dalila; who was bribed by the lords of the Philistines to betray him into their hands. Which she at length effected, having by her importunity extorted from him the secret that his strength was a miraculous gift of God, forasmuch as he was a Nazarite consecrated to God; and that if his head were shaved, he should forfeit both his consecration and his strength. Hereupon she sent for a barber, and caused his head to be shaved; and then called in the Philistines, who seizing him, immediately put out his eyes, and having bound him in chains they sent him to Gaza, and there shutting him up in prison, set him to grind.

And now his hair began to grow again, when the princes of the Philistines, with their people, making a great feast in honour of their god Dagon, called for Samson to come and play before them, in the presence of about three thousand spectators, and they placed him between the two pillars that supported the house. When calling upon the Lord to restore him his strength, he laid hold on one of the pillars with his right hand, and on the other with his left, and shook them so violently, that the whole house fell down, upon the heads of all the princes, and of the rest of the multitude, as well as upon Samson himself, who was also killed with them. He judged Israel twenty years.

The history of *Ruth* also happened in the time of the Judges. She was by birth a Gentile, but married to an Israelite, a sojourner in the land of Moab; and after the death of her husband, resolutely adhering to her mother-in-law Noemi, and returning with her to Bethlehem, was happily

brought to the true religion, and associated to the communion of the people of God. Here she married *Booz*, to whom she bore *Obed*, the grandfather of *David*; from whom is descended according to the flesh, our *Lord Jesus Christ*, who is God over all, blessed for ever,

CHAP. IV.—*From the Books of Samuel.*

The History of the People of God under Heli, Samuel, Saul, and David.

§ 1. *Heli.* **A**FTER Samson, *Heli* the high priest, was the judge of Israel forty years. He resided at *Silo*, where the temple of the Lord was at that time; but being old he committed the functions of his priesthood to his two sons *Ophni* and *Phinees*; who were wicked, and gave great scandal to the people.

In those days was *Samuel* born, obtained by the prayers of his mother *Ann*, who dedicated him by vows to the service of the Lord in his temple, and presented him to the high priest when he was as yet but a child. Here he ministered to the Lord before *Heli*; and here the Lord was pleased to reveal himself to him. *Samuel* having slept in the temple, where the ark of God was kept; one night when the Lord had called him by name, he went presently to *Heli*, thinking it was he that called him; and this was repeated a second and a third time; till *Heli* understanding it was the Lord that called the child, bid him, if he was called any more, to say, *Speak, Lord; for thy servant heareth.* Having done so, the Lord was pleased to reveal to him the evils that should fall upon the house of *Heli*, on account of the iniquity of his sons, whom he had not properly chastised. In the morning *Heli*, insisting upon knowing what the Lord had said, *Samuel* told him all. *Heli* humbly submitted to the sentence of his punishment, saying, *It is the Lord; let*

him do what is good in his sight. From this time the Lord often revealed himself to Samuel; and all Israel came to know that he was a prophet of the Lord.

In those days the Israelites being worsted in an engagement with the Philistines, sent to Silo, for the ark of the Lord to be conveyed into their camp for their protection; and the two sons of Heli came along with it. The people received the ark with great acclamations of joy; but God was not pleased to grant them his protection; for they were again beaten by the Philistines with the loss of thirty thousand men; Ophni and Phinees were both slain; the ark of God was taken to the extreme grief and desolation of all Israel; and Heli, upon hearing the news, fell back from his seat and expired, being ninety-eight years old.

The Philistines carried away the ark, and set it up in the temple of Dagon, when that idol fell down twice before it. They removed it from city to city; but wherever it came, they were grievously plagued; till at length, after seven months, they sent it away to Bethsames, a city of Israel: where the people looking into it too curiously, were struck with a pestilence, which carried off fifty thousand. From Bethsames, the ark was removed to Cariathiarim; where it remained till the days of king David.

§ 2. *Samuel.*—After the death of Heli, Samuel judged Israel; and happy were the people under his direction. He brought all the house of Israel to follow the Lord, and serve him alone. And having gathered them together to Masphath, where they all joined in the confession of their sins, and in fasting and prayer; he there obtained for them a glorious victory over the Philistines, who came up to fight against them. *For he took a sucking lamb, and offered it whole for a burnt-offering to the Lord;*

and he cried to the Lord for Israel, and the Lord heard him; and he thundered upon the Philistines with a great thunder, and terrified them; and they were overthrown, and the men of Israel made a great slaughter of them. And the Philistines were humbled; and the hands of the Lord was against them all the days of Samuel.

And now the Prophet growing old, and his sons, whom he had made judges, not walking in his footsteps, the people insisted upon his giving them a king to judge them, as all other nations had their kings. And the Lord was pleased to make choice of *Saul* to be the man. He was sent out by his father to seek some asses that were lost; and not finding them, he was directed to consult Samuel; to whom the Lord the day before had revealed his coming, and that it was he that should rule Israel. Samuel entertained him that day and the next morning, and privately anointed him king; in consequence of which unction, God presently gave him a new heart, and the Spirit of God came upon him. After this, Samuel called the people together at Masphath, and proposed to them the choice of a king by lots; and here the lot fell upon Saul. He had hid himself at home, but was discovered by the oracle of the Lord; and when he was brought among the people, he was found to be taller than any of them by the head and shoulders; and they all cried out, *God save the king.*

§ 3. *Saul.*—Saul was very good in the beginning of his reign, and as long as he continued so, the Lord was with him, and all things prospered. God gave him many signal victories over the enemies of his people; and, in particular, a most miraculous one over the Philistines, who had brought out thirty thousand chariots, and an immense multitude, against him, with which the Israelites were so much

dismayed, that they slipt away, and left no more than six hundred men with the king. On this occasion the brave Jonathan, Saul's eldest son, full of confidence in the Lord, accompanied with his armour-bearer, climbing up the rocks, ventured to assault an advanced party of the Philistines, and defeated them. Upon which a tremour, as a miracle from God, siezed the Philistine army so violently, that their uproar was heard in Saul's camp, whose watchmen perceived a multitude overthrown, and fleeing away in every direction. At length Saul and his men shouting together, came to the assistance of their brethern, when behold, every man's sword was turned against his neighbour, so that there was an immense number of the Philistines slain. And thus the Lord saved Israel that day.

After this and many other victories over the enemies of God's people, Saul was sent by the Lord to destroy the Amalekites, who had been the most inveterate enemies of Israel, even from their first coming out of Egypt, with an express order not to covet or bring away their cattle, or any thing else of theirs, but to demolish all. Here he unhappily transgressed, by sparing their king, and bringing away all the best of their cattle; and for this disobedience he was cast off by God. *Suffer me*, said Samuel to him, (1 Samuel, chap. xv. verse 16, &c.) *and I will tell thee what the Lord hath said to me this night. And he said to him, Speak. And Samuel said, When thou wast a little one in thy own eyes, was thou not made the head of the tribe of Israel? And the Lord anointed thee to be king over Israel, and sent thee to go and destroy Amalec: why then didst thou not hearken to the voice of the Lord; but hast turned to the prey, and hast done evil in the eyes of the Lord? And Saul said, The people took of the spoils, sheep and oxen, to offer sacrifices to the*

Lord their God. And Samuel said, Doth the Lord desire holocausts and victims, and not rather that the voice of the Lord should be obeyed? For obedience is better than sacrifices, &c. Because it is like the sin of witchcraft to rebel; and like the crime of idolatry to refuse to obey. Forasmuch therefore as thou hast rejected the word of the Lord, the Lord hath also rejected thee, &c. Neither will he be moved to repentance; for he is not a man that he should repent. This rejection of Saul, once the elect of God, was a figure of the reprobation of the Jews, once his chosen people, for refusing to receive and obey their Messiah, Jesus Christ the Son of God.

And now Samuel is sent to Bethlehem to anoint a king among the sons of Isai or Jesse. And here, after the rejecting all the rest, David the youngest brother is sent off from keeping the sheep, and is anointed king by the commandment of the Lord.— And the Spirit of the Lord came upon David from that day forward. But the Spirit of the Lord departed from Saul; and an evil spirit from the Lord troubled him. On this occasion, David, who was a skilful player on the harp, was taken into Saul's family, and by his harp and devotion, chased away the evil spirit. A war breaking out with the Philistines, Saul took the field, and David returned home. In this war, Goliath, the champion of the Philistines, a man of gigantic size, challenged all Israel to furnish a man to fight with him hand to hand. David, who came to see his brethren, hearing this challenge, and judging that the honour of the Lord was at stake, offered himself to Saul to go and fight against the Philistine: and when Saul said to him, Thou art not able to withstand him; for thou art but a boy, and he is a warrior from his youth: he assured the king, that he had already

slain a lion and a bear, and made no doubt, but with the help of the Lord, he should in like manner overcome this infidel. He went therefore against the Philistine with no other weapon but a sling and five stones; but armed with an entire confidence in the Lord. « Thou comest to me, said he to Goliath « (who despised him,) with a sword, and with a « spear, and with a shield; but I come to thee in « the name of the Lord of hosts, the God of the « armies of Israel, which thou hast defied this day; « and the Lord will deliver thee into my hands, and « I will slay thee, and take away thy head from « thee; and I will give the carcasses of the army of « the Philistines this day to the birds and to the « beasts, that all the earth may know there is a « God in Israel, &c. » In this confidence, as the Philistine was coming up against him, he put a stone into his sling, and fetching it about, he struck him in the forehead, and he fell on his face to the earth. And as David had no sword, he ran up, and standing over Goliath, drew his sword out of his sheath, and cut off his head; which the Philistines seeing, immediately fled away; Israel pursuing and making a great slaughter of them.

After this victory, Jonathan entered into a covenant of the closest friendship with David, for he loved him as his own soul. But Saul began to be jealous of him, and to envy him; insomuch, that he made many attempts on his life, which divine providence still protected; nay, he even massacred Achimelech the high-priest, and eighty-five other priests, and destroyed their city, only for having relieved David. Nor did this unhappy prince cease to persecute him, till he obliged him to seek refuge in the land of the Philistines. Though David had more than once his life in his power, yet he would not suffer his men to hurt a hair of his head.

In the conclusion, Saul going out to war against the Philistines, finding himself forsaken by God, seeks by magic to call up Samuel, who was dead some time before, in order to consult him. God permits Samuel to appear, who denounces to Saul his approaching death. *To-morrow, said he, thou and thy sons shall be with me.* The battle of Gelboe ensued; when Israel was overthrown, and Saul, with three of his sons, were slain.

§ 4. *David.*—David lamented grievously the unhappy death of his enemy, no less than that of his dear friend Jonathan; and by divine admonition going up to Hebron, the capital city of Judah, was made king over the whole tribe of Judah, where he reigned seven years; whilst Isboseth, the son of Saul, reigned over the other tribes. At the end of seven years Isboseth was murdered by two of his servants, who brought his head to David; by whose orders these murderers were immediately put to death. And now all the tribes of Israel agreed to make David their king; upon which he left Hebron, and having taken Jerusalem out of the hand of the Jebusites, together with the castle of Sion, which he built up, and made his residence, he made it his first care to bring away the ark of the Lord from Cariathiarim, with great joy and devotion, that he might have it near himself. On this occasion, Oza being struck dead for touching the ark, David, through fear, deposited it for awhile in the house of Obedemon. But from thence, after three months, having assembled the priests and Levites, he translated it with a most solemn procession, with seven choirs or companies of musicians, and many sacrifices, he himself playing on his harp, and dancing with all his might before the Lord; and brought it into the tabernacle, or pavilion, which he had prepared for it, in the precincts of his own palace on

Mount Sion. And here this religious prince, whose great passion, from his youth, was to love and glorify the Lord, and to sing his praises, appointed Levites and priests to minister continually before the Lord, and to give glory to his name, as well with their voices as with their trumpets and other musical instruments; of which the chief were Asaph, and Heman, and Idithum, whose names so often occur in the title of the psalms which David composed on this occasion to be sung before the Lord, himself attending and assisting in the performance. His zeal for the divine glory suggested also to him a desire of building a magnificent temple for the worship of the Lord; which, though he was not permitted to execute, his good will was rewarded with the promise of great blessings in his seed; partly relating to his son Solomon, who was to build the material temple in Jerusalem; but much more to Christ, the great Son of David, and the builder of the true temple of God, which is the Church, his everlasting kingdom, which shall never fail, nor be cast off for any iniquity of her children. David had now reigned happily for many years, and had been blessed with success in all his wars against the enemies of God's people; when, O! the dreadful frailty of mortals! he was drawn into the grievous sin of adultery, by casually seeing a woman washing herself; which ought to be a caution to all men to keep a guard upon their eyes; and to all women, not to expose any part of their naked body to the eyes of men. But see how one sin is quickly followed by another. This prince, not finding any other means to conceal the crime, causeth her husband Urias, who was then at the siege of Rabba, the capital city of the Amorites, to be placed where the greatest danger was, so that he was slain there. After which David marries

the widow, who bears him a son. And here the prophet Nathan is sent from the Lord to remonstrate to him the heinousness of his crimes, and his ingratitude after so many favours received, and to denounce to him his punishment. And though by his sincere repentance and confession of his guilt he escaped the sentence of eternal death that stood out against him, and the Lord was pleased to take away his sin as to the guilt, yet those dreadful temporal punishments, which the prophet had denounced, were all inflicted upon him.

And now he began to be very unhappy in his own family. His eldest son Amnon ravishes his sister Tamar; and in revenge for it, is killed by his brother Absalom. Absalom flies to Gessur, where he remains three years, till by the interest of Joab, the general, he obtains his pardon: after which, he insinuates himself so far into the favour of the people, and alienates their minds from his father, as to make himself to be proclaimed king in his place, and to oblige kind David to leave Jerusalem, and to save his life by fleeing beyond the Jordan. After which, by the wicked counsel of Achitophel (who soon hanged himself,) he defiled his father's wives in the sight of all the people.— And then passing the Jordan with his army, was defeated by David's servants in the forest of Ephraim, with the loss of twenty thousand of his men.— In his flight, as the rule on which he sat went under a thick and large oak, his head was engaged and stuck in the tree; and the beast passing on, left him hanging there, till Joab hearing it, came up with three lances, and thrust them into his heart. His good father, who would gladly have had his life saved, grievously lamented his death (dying in this manner in his sins,) to that degree, that he wished he himself could have died for him.

After this, a new rebellion was raised by one Seba, a man of mount Ephraim, who passing through the tribes of Israel as far as Nephthali, was followed by great numbers; till being pursued by Joab, and closely besieged in the city of Abela, the citizens, by the counsels of a wise woman, cut off the rebel's head, and threw it down the wall; and so the war was ended.

The penitent king, under all his afflictions, gave a great example of an humble resignation to the holy will of God, of a great sense of his sins, to which he justly imputed all his scourges, and a truly penitential spirit, together with a most perfect charity for those that persecuted him. Yet, after some years, he again incurred the offence of God by a sin of vanity, in causing the people to be numbered. Of this fault also he bitterly repented; and when, in punishment of it, seventy thousand of his people were carried off in three days by the pestilence, and he saw the angel of the Lord with his hand stretched out over Jerusalem, to strike it; he cried out, with a truly contrite and humble heart, *It is I; I am he that have sinned; I have done wickedly: these that are the sheep, what have they done? Let thy hand, I beseech thee, be turned against me, &c.* And the Lord, who is quickly moved to mercy by the supplications of a soul thus really humble and penitent, was pleased immediately to put a stop to the plague.

The last acts of David, after he had appointed his son Solomon to be his successor, are recorded in the latter part of the first book of Chronicles; particularly his charge to his son, with regard to the building of the temple, and the whole plan of it, which he had received from God; the immense sum he had prepared for the expenses of it; and the divisions of the Levites, the priests, and the mus-

cians, in their courses and several offices, which he appointed for the perpetually carrying on the worship and praise of the Lord in his house.—Where also is found an excellent speech and exhortation made by this most religious prince, in a solemn assembly, to his people; his joy to see how willingly and heartily they all made their offerings to the Lord; and his thanksgiving and prayer on this occasion, full of extraordinary sentiments of devotion and religion, worthy of the *man according to God's own heart*. In these sentiments and disposition he happily ended his days in a good old age, after having reigned in all forty years.

CHAP. V.—*From the books of Kings and Chronicles. The History of Solomon and his Successors the Kings of Israel and Judah.*

§ 1. *Solomon.* **I**N the beginning of his reign he visited the tabernacle of the Lord, which at that time was at Gabaon, and there offered a solemn sacrifice of a thousand victims.—In consequence of this, the Lord appeared to him in a dream by night, and offered him the choice of what he would have to be given him. He chose the gift of wisdom preferably to all other things; and the Lord applauded his choice, and both gave him the wisdom which he asked, and moreover riches and glory, and the other good things of this world, which he had not asked. The chief transaction of his reign was the building of a most magnificent temple for the Lord, which he finished in seven years; and then made a most solemn dedication of it, with innumerable sacrifices, joined with thanksgiving and prayer. On this occasion a fire came down from heaven in the sight of all the people, and consumed the holocausts and victims; and the majesty of the Lord filled the temple: and all

the people saw the glory of the Lord upon the house; and falling down with their faces to the ground, they adored and praised the Lord: *Because he is good, because his mercy endureth for ever.* 2 Chron. vii. After this dedication, the Lord appeared again to Solomon in a dream, signifying to him, that he had heard the prayer he had made with relation to the temple, assuring him of his favour if he continued to serve him faithfully, and threatening to cast him off if he turned to the service of strange gods: but notwithstanding those threats, this prince's passion for women involved him in his latter years in idolatry. He married a great number of heathen wives, and was passionately fond of them. To please these he built temples for their gods, and even joined them in their worship. Thus fell this great man, and fell in such a manner as to have left it uncertain whether he ever rose again. This fall was punished by the division of the kingdom, and giving away ten of the twelve tribes from his family to Jeroboam, the son of Nabat, according to the prediction of Nathan the prophet.

§ 2. *Jeroboam and his Successors.*

After the death of Solomon, his son Roboam, by following the advice of young giddy counsellors, alienated the minds of ten of the twelve tribes of Israel. These chose Jeroboam for their king; and he, through a wicked policy, to keep them from the temple of the Lord in Jerusalem, (which was in the dominions of Roboam,) brought in the worship of two golden calves, which he set up in Bethel and in Dan. Thus he *made Israel to sin*; which is so often repeated in the sacred scriptures, whensoever his name is mentioned, in abhorrence of the infamous memory of that man, who drew away the people of God from their allegiance to the Lord. Thus he set a most wretched example to the kings

his successors, which was followed by them all, till both they and their calves were destroyed out of the land. So dreadful is the evil of scandalous example, more especially in men of dignity.

Jeroboam was offering incense to his golden calf upon his altar in Bethel, when a prophet was sent to him from Judah, who foretold the birth of Josias by name, (not born till three hundred and fifty years after,) and what he should do with that altar, and the bones of its priests, &c., upon which, when Jeroboam stretched out his hand, ordering the prophet to be apprehended, his hand immediately withered, and the altar was rent. He begged of the prophet to pray for him, and by his prayer his hand was restored. Yet this unhappy prince departed not from his wicked ways. No, not even after the prophet Ahias, who had foretold his being king, denounced to him from the Lord the dreadful evils that were about to fall upon his house for his wickedness in making to himself *strange gods* and *molten gods*, and casting the Lord behind his back. In punishment of which, after two and twenty years reign, he was struck by the Lord, and died in his sins.

His son and successor Nadab did not long survive him: but after two years reign, walking in all the ways of his father, he was slain by Baasa, who made himself king, and immediately extirpated every individual of the family of Jeroboam, as the prophet Ahias had foretold. Baasa walked in the footsteps of his wicked predecessors, and the like judgments as had fallen upon them were denounced to his family also, by Jehu the prophet, the son of Hanani. Although he put the prophet to death, yet he could not avert the judgments of God, which were soon after executed; when his son and successor Ela was murdered by Zambri, and all his

kinsfolks and friends extirpated. But Zambri being no better than his predecessors, was besieged by Amri in the royal city of Thersa, when finding himself likely to fall into his hands, after seven days tyranny set the palace on fire, and perished in the flames.

Amri walked in the footsteps of Jeroboam; he built up the city of Samaria, and made it his residence; when dying after a reign of twelve years, he left the kingdom to his son Achab. This prince marrying Jezabel, the daughter of Ethbaal king of the Phenicians, introduced the worship of Baal, the idol of the Phenicians, and became the very worst of all the kings of Israel; destroying the altars of the Lord, by the suggestion of his wife, and killing the prophets. At which time Obadiah, the king's steward, an eminent servant of God, concealed in caves, and fed with bread and water, no less than one hundred of those holy men.

§ 3. *The history of Elias the Prophet.*

In the days of king Achab, the Lord raised up the prophet Elias, who stood forth manfully for the Church of the living God, against the worship of Baal. By his prayers he prevented the heavens from giving any rain for three years, which occasioned a dreadful famine in all the land: at which time he was first sent to the brook Carith, where he was miraculously fed by ravens, till the waters of the brook were dried up. He was afterwards sent to Seraghta, a city of the Sidonians, to a poor widow whose small quantity of meal, which would scarce have sufficed to have nourished her for one day, was by a miracle made to support both him and her family, without ever diminishing, till the time that the Lord sent rain upon the earth. In the mean time the widow's son died, whom the prophet raised to life again. And now the time being come

when the Lord would give rain, he sent Elias to meet Achab; and all Israel being assembled to mount Carmel, together with all the prophets of Baal, Elias coming, said to the people, *How long you do halt between two sides? If the Lord be God, follow him! but if Baal, then follow him.* Then he said, *I only remain a prophet of the Lord; but the prophets of Baal are four hundred and fifty men.—Let two bullocks be given us, and let them choose one, and lay it upon wood, but put no fire under; and I will dress the other, and lay it upon wood, and put no fire under it. Call ye on the names of your gods, and I will call on the names of my Lord: and the God that shall answer by fire, let him be God. And all the people answering, said, A very good proposal.* Upon which, when the prophets of Baal had dressed their bullock, and called in vain upon Baal from morning till noon, leaping over their altar, and cutting themselves with knives and lances, Elias, in his turn, repairing the altar of the Lord that was broken down, and laying the wood and the bullock upon it, addressed his prayer to the Lord, when immediately fire came down from heaven and consumed both the holocaust and the wood, and the very stones of the altar; which all the people seeing, fell on their faces, and cried out, *The Lord he is God, the Lord he is God.* After which, the prophet obtained by his prayers a most plentiful supply of rain.

And now the impious Jezabel being resolved upon taking away his life, Elias fled into the desert, where he was fed with bread by an angel; and in the strength of that food (as a figure of the bread of life, which we receive in the blessed sacrament) *he walked forty days and forty nights unto the mount of God, Horeb,* and there was favoured with an extraordinary vision and revelation from God. After

this he was sent to denounce to Achab the heavy judgments of God that should fall upon him and his wife Jezabel, for the unjust murder of Naboth, who had refused him his vineyard; in particular, that in the place where the dogs had licked the blood of Naboth, they should lick his blood also: that his whole family should be extirpated like that of Jeroboam; and that Jezabel should be eaten by dogs. Achab being terrified by this perdition, humbled himself in fasting and putting on hair-cloth, and by this means obtained a reprieve for a time. But not long after, being deluded by his false prophets, and slighting the prediction of Michaëas the prophet of the Lord, he went out to fight against the Syrians in Ramoth Galaad, and was slain in his chariot; which was brought home, and washed in the pool of Samaria, the dogs licking up his blood.

His son Ochozias succeeded him in the kingdom, and walking in all his ways, is quickly overcome by Divine Justice. In his illness, he sends to consult Beelzebub, the god of Acharon. Upon which Elias declares to him from the Lord, that because he has sent to consult Beelzebub, as though there was not a God in Israel of whom he might enquire the word; therefore he should never come down from his bed, but should surely die. His brother Joram succeeded him in the kingdom.

And now the time was come that the Lord would take away Elias, who sought, on this occasion, to discharge his disciple Eliseus; but he absolutely refused to part from him. They went therefore together to the Jordan, where Elias, by only striking the waters with his cloak, divided the river, so that they both passed through it on dry land. When they were gone over, Elias asked Eliseus, what he would have him do for him, before he was taken,

away from him. Eliseus begged that he might inherit his double spirit. Thou hast asked a hard thing, said Elias; but if thou seest me when I am taken away, it shall be granted thee. « And as « they went on walking and talking together, be- « hold a fiery chariot and fiery horses parted them « both asunder, and Elias went by a whirlwind into « heaven. » And Eliseus saw him go; and he took up the mantle which had fallen from him, and returning to the Jordan, divided the waters with it, calling upon the God of Elias. Upon which the sons of the prophets, (a set of religious men, of whom there is frequent mention in the book of Kings,) came up and paid him a religious veneration.

§ 4. *Eliseus the Prophet.*

Eliseus, or Elisha, being now replenished with a double portion of the spirit of his master Elias, shone forth in an extraordinary manner by his miracles and prophecies. He healed the waters of Jericho by casting salt into them; and the boys of Bethel (the chief city of the calf-worship,) were torn by bears for mocking him. The kings of Israel, of Judah, and of Edom, warring against Moab, and being in great distress for want of water, the prophet miraculously procured it for them, and that without any cloud or rain; and moreover promised them victory. After this, being entertained by a lady of Sunam, he obtained of God a son for her; and when this son, after some time, died, he restored him to life again. He healed Naaman, the general of the army of the king of Syria, of an inveterate leprosy, and made a convert of him to the true faith and worship; yet would not receive any of the presents he offered him: but Giaz, the prophet's servant, by a lie having obtained two talents

of Naaman's money, was presently after struck with his disease.

In a war between Israel and the Syrians, the man of God, by prophetic light, more than once warned the king of Israel of the ambushes designed for him by the Syrians. Upon this, the king of Syria sent an armed power to apprehend the prophet in Dothan. The servant of the man of God seeing the city encompassed with an army, with horses and chariots, was greatly terrified; but the prophet bid him not fear, assuring him they had a greater army for them than that which came against them. In proof of which, he prayed to the Lord to open the servant's eyes; and he saw, and behold, the mountain was full of horses and chariots of fire round about Eliseus, to protect him. At the prophet's prayer, the Lord struck the Syrians with an extraordinary kind of blindness; so that they neither knew him nor the place where they were. And Eliseus said to them, *Follow me, and I will shew you the man whom you seek.* So he led them into Samaria, where, when their eyes were opened, they found themselves surrounded with a greater power. Yet the prophet would not suffer any violence to be offered them, but ordered a great provision of meats to be set before them, and sent them away to their master.

After this, the Syrians laid siege to Samaria, and reduced the city to such straits by famine, that mothers eat their own children; when Eliseus, who was then in the city, told the king and his attendants, by way of prophecy, « To-morrow, about « this time, a bushel of fine flour shall be sold for « a stater, (2s. 6d. English,) and two bushels of « barley for a stater, in the gates of Samaria. Then « one of the lords, upon whose hands the king « leaned, answering the man of God, said, If the

« Lord should make flood gates in heaven, can that
« possibly be which thou sayest? And he said,
« Thou shalt see it with thy eyes, but thou shalt
« not eat thereof. » This prediction was verified
by the Lord's causing that night a noise to be heard
in the Syrian camp, as of a very great army coming
upon them, and striking them with such a panic,
as to make them flee away, and leave all their pro-
visions, and every thing else, behind them. Upon
which, presently ensued the plenty foretold by the
prophet; but the incredulous nobleman, being ap-
pointed by the king to stand at the gate, lost his
life, being trodden under foot by the pressure of the
people.

And now the time came when the Lord would
execute his judgments upon the house of Achab
and upon Jezabel, and revenge the blood of his
prophets, whom they had slain. Joram, son of
Achab, having reigned twelve years, being wound-
ed by the Syrians at Ramoth-Galaad, was obliged
to go back to Jezrahel, to be cured of his wounds,
and was visited there by Ochozias, king of Judah.
In the mean time, Eliseus, by divine commission,
sent one of his disciples to Ramoth, where the army
remained, with instructions to anoint Jehu, one of
the commanding officers, to be king over Israel.
Which was no sooner known by the other captains
of the army, but they proclaimed him king by
sound of trumpet, and he immediately set off for
Jezrahel. Here Joram and Ochozias going out to
meet him, in their chariots, were both slain by
him; and the body of Joram was cast into the field
of Naboth. Then as he entered into the gate of
the city, Jezabel, who had painted herself, standing
at the window, cried out, Can there be peace for
Zambri, who has killed his master? At which
Jehu spoke to two or three eunuchs who were there,

to throw her down headlong: which they presently executed; so that the wall was sprinkled with her blood, and the hoofs of the horses trod upon her. After which, when Jehu had dined, he said to his people, Go and see after that cursed woman, and bury her, because she is a king's daughter. And when they went, they found nothing of her but the skull and the feet, and the extremities of the hands, the rest being devoured by the dogs.

§ 5. *Jehu, and the Kings his Successors.*

Jehu, having now got quiet possession of the kingdom, extirpated the whole family of Achab, his seventy sons, and all his kindred, with all his friends, and all his priests, to a man, according to the prediction of Elias. Then having, by a statagem, brought together all the worshippers of Baal to his temple in Samaria, he sent his soldiers in amongst them, who killed them all, and demolished both the idol and the temple, and thus put an end to the worship of Baal in Israel. By these means he obtained a promise of the Lord, that his children should sit on the throne of Israel to the fourth generation. Yet neither he nor they lived up to the law of the Lord, but adhered to the idolatrous worship of the calves of Jeroboam. And for their punishment, Israel was most dreadfully ravaged by Hazael king of Syria, according to the prediction of Eliseus.

Jehu, after having reigned twenty-eight years, had for his successor his son Joachaz. In his time, Israel was brought so low for their sins, that this king had no more left of them than fifty horsemen and ten thousand foot; the rest being all slain by the king of Syria. In this great distress, Joachaz called upon the Lord, who was pleased to hear him and to deliver Israel from total ruin. Yet he left not the calves of Jeroboam.

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Joachaz reigned seventeen years, and had for his successor his son Joas, who walked in the same footsteps. He visited the prophet Eliseus upon his beath-bed, and received from him an assurance that he should be victorious over the Syrians in three different battles. The prophet died soon after, and was buried: and a dead man's corpse, which was cast into his sepulchre, had no sooner touched the bones of Eliseus, but the man came to life again, and stood upon his feet.

Joas reigned sixteen years, and had for his successor his son Jeroboam the second, who followed the same course as his father had done. He reigned one and forty years; and in his time restored Israel to its ancient bounds, recovering all that had been lost, according to the word of the Lord, which he spoke by his servant Jonas.

This was that same Jonas the prophet, who was sent by the Lord to preach penance to the great city of Nineve, the capital of the Assyrian empire. But dreading the commission, he sought to escape by sea to the coast of Tharsis. But it was vain to attempt to fly from the face of the Lord; the ship in which he sailed was attacked by a most violent storm, which ceased not, till Jonas, who confessed himself to be the cause thereof, was cast into the sea. Here the Lord had prepared a monstrous fish, by which he was swallowed up, and preserved alive in the belly of the fish three days and three nights. In the mean time, he called earnestly upon the Lord; at whose command the fish cast him out upon the shore. And now being sent again, he goes to Nineve, and preaches through the great streets, crying out, *Yet forty days and Nineve shall be destroyed.* This preaching had a wonderful effect; the men of Nineve believed in God, they proclaimed a general fast, they turned from their wicked ways, and both

king and people, from the highest to the lowest, cried to the Lord for mercy; and he was pleased to shew them mercy. Jonas, who was the only prophet that was sent to the Gentiles, was a lively figure of the resurrection of Christ our Lord.

After the death of Jeroboam the second, his son Zacharias reigned six months, and then was slain by Sellum; who, after one month's reign, was deprived both of his life and kingdom by Manahen. This king reigned ten years, and had for his successor his son Phaceia; who, after two year's reign, was killed by Phace the son of Romelia. Phace reigned twenty years, and then was deposed and slain by Osee the son of Ela, the last of the kings of Israel. All the princes did evil in the sight of the Lord; and on account of their sins, and the sins of their people, the Lord delivered Israel into the hands of the kings of Assyria, who carried them away into captivity, and placed other inhabitants in Samaria in their stead. These new comers introduced a strange mixture of religion there, worshipping at the same time the God of Israel and their own pagan deities.

§ 6. *The Succession of the Kings of Judah.*

1. Roboam, the son of Solomon, after the division of the kingdom, reigned prosperously for the first three years, whilst he followed the Lord; and he was greatly strengthened by all the Levites, and all the rest that feared the God of Israel, coming over to him. But afterwards, forsaking the divine law, he was invaded by Sesac king of Egypt, who stripped him of all his dominions and treasures. Upon this occasion, the propeet Semeias came to Roboam, and to the princes of Judah, from the Lord, and said to them, « You have left me, saith the Lord, and I have left you in the hands of Sesac. » And the princes and the king, being in a conster-

« nation, said, *The Lord is just.* And when the « Lord saw they were humbled, the word of the « Lord came to Semeias, saying, Because they are « humbled, I will not destroy them by the hands of « Sesac. But yet they shall serve him, that they « may know the difference between my service and « the service of an earthly kingdom. So Sesac de- « parted from Jerusalem, taking away the treasures « of the house of the Lord, &c., » and the wrath of the Lord was turned away from his people, because they were humbled. Nevertheless, Roboam did not prepare his heart to seek the Lord sincerely. He reigned seventeen years, and had for his successor his son Abia.

2. Abia only reigned three years, and his heart was not perfect with the Lord. However, in the war against Jeroboam, his faith and confidence in the Lord was rewarded with a most glorious victory over Jeroboam's army of eight hundred thousand men.

3. Asa, the son of Abia, extirpated idolatry out of his dominions; and the Lord rewarded his zeal and piety with a prosperous reign. With confidence in God he went out to fight against Zara the Ethiopian, who brought a million of men against him; but the Lord having terrified the Ethiopians, they fled before the army of Asa, and were utterly destroyed.

4. Asa reigned forty-one years, and had for his successor his son Josaphat, a pious prince, who was greatly favoured by the Lord, and reigned prosperously five and twenty years. He was a true father of his people, taking to heart not only their temporal, but much more their spiritual welfare; and for this end he sent forth teachers, Levites and priests, through all his dominions, to instruct his subjects in the law of the Lord, appointing every

where proper judges, and even visiting them himself, and sparing no pains to bring his people back to the Lord, the God of their fathers. In his time, when the Ammonites, Moabites, and Syrians, came against him with an infinite multitude, he prepared himself and his people for the war, by earnestly seeking God's help with public prayer and fasting, and was assured by a prophet, that the Lord would grant them victory without fighting; as he did the following day; when their enemies, turning their swords against each other, destroyed one another, and left their spoils to be gathered by Josaphat and his people.

5. Joram, the eldest son of Josaphat, succeeded in the kingdom, and was a most wicked prince. He murdered all his brothers, and brought in the worship of Baal, being married to Athalia, daughter of Ahab. His reign was short and unhappy, and his death most miserable.

6. Ochozias, the son of Joram, walking in his footsteps, in the space of one year was overtaken by divine justice, and slain by Jehu. After his death, his wicked mother Athalia usurped the kingdom, killing all the children of the royal family excepting Joas, the little son of Ochozias, whom his aunt stole out of the nursery, and hid from her.—Athalia maintained her usurpation six years; and in the seventh, Joas being proclaimed king by the captains of the guards, by the counsel of Joiada the high-priest, the usurper was slain, and the worship of Baal was abolished.

7. Joas reigned well whilst he was under the direction of the holy priest Joiada. But after his death, being deluded by the flatteries of his courtiers, he forsook the Lord, and caused Zacharias, the son of Joiada, (who threatened him and his people with the wrath of God,) to be stoned to death,

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in the court of the temple. But this wickedness was not suffered to go long unpunished; for within a year the Syrians came upon him, killed all his courtiers and flatterers, and with a handful of men defeated an infinite multitude: the Lord delivering them up, because they had forsaken him. On Joas himself also they executed dreadful judgments: for when at their departure, they left him in great distress, his servants rose up against him, and slew him in his bed. He reigned, in all, forty years.

8. Amazias, the son of Joas, was good in the beginning of his reign; but having vanquished the Edomites, and brought away their idols, he set them up and worshipped them. Being reprehended by a prophet on that occasion, and threatened with the judgments of God, he would not hearken to him. Wherefore he was shortly after overthrown, and taken prisoner by Joas king of Israel, and at length slain by his own people. He reigned fifteen years.

9. Ozias, alias Azarias, son and successor of Amasias, reigned two and fifty years; and was prosperous under the conduct of Zacharias the seer, who taught him to seek the Lord: and as long as he sought the Lord, the Lord directed him in all things, and made his reign happy. But being elevated with prosperity, he attempted to go in to offer incense in the sanctuary of the temple, which was a function that belonged to the priest alone: upon which, he was immediately struck with a leprosy, which he carried with him to his grave.

10. Jomatha, son of Ozias, was a good prince, and reigned happily sixteen years. He was *strengthened* by the Lord, saith the Scripture, *because he made his ways right before the Lord his God.*

11. Achaz, the son of Jomatha, was very wicked

and very unhappy, during his whole reign of sixteen years.

12. Ezechias, son of Achaz, restored religion again, which his father had extirpated, and totally abolished idolatry. He had for his director the great prophet Isaias; and as he sought the Lord with all his heart, he was highly favoured by him. In his days, Sennacherib, king of the Assyrians, invaded Judea with an immense army, and sought to make himself master of Jerusalem; blaspheming the Lord, in whom Ezechias put his trust. But this good prince was secure under the divine protection, of which he was assured by the prophet, 4 Kings, xix. *Thus saith the Lord, Be not afraid; for the words which thou hast heard, with which the servants of the king of the Assyrians have blasphemed me. Behold I will send a spirit upon him, &c. and he shall return into his own country; and I will make him fall by the sword in his own country.—He shall not come into this city nor shoot an arrow into it, nor come before it with a shield, nor cast a trench about it. By the way that he came he shall return; and in this city he shall not come, saith the Lord. And I will protect this city, and I will save it for my own sake, and for David my servant's sake, saith the Lord. And it came to pass that night, that an angel of the Lord came and slew, in the camp of the Assyrians, a hundred and eighty-five thousand. And when he arose early in the morning he saw all dead bodies. And Sennacherib, king of the Assyrians, departing, went away, and returned to Nineve. And as he was worshipping in the temple of Nesroch his god, Adramelec and Sarasar, his sons, slew him with the sword, &c. O how good is the Lord to his servants! O how terrible is his avenging justice in the punishment of his enemies!*

Ezechias being grievously sick, the prophet Isaias

exhorted him to set his house in order, and to prepare himself for death; but moved by his prayers and tears, the Lord was pleased to grant him a respite of fifteen years, and to heal him by the prophet: he moreover wrought a miracle in his favour, by causing the sun to return back ten degrees. On this occasion, the king of Babylon sent him an embassy; in which Ezechias took such great complacency, that he shewed all his treasures to the ambassadors; for which said vanity he was reproved by Isaias, who foretold him, that all his treasures should one day be carried away to Babylon.

13. Ezechias dying after he had reigned twenty-nine years, was succeeded by his son Manasses, a boy only twelve years old. He reigned five and fifty years, and exceeded all that had gone before him in evil, having set up an idol in the very temple of the Lord, and profaned both the courts of the temple with sacrilegious altars, and filled Jerusalem with innocent blood. In punishment of his sins, he fell into the hands of the Assyrians, and was carried away in chains to Babylon. Where, finding himself reduced to the very extremity of misery, he entered into himself, and became a sincere penitent: then praying fervently to the Lord, he was delivered from his captivity, and restored to his kingdom. After which, he relapsed no more into his former crimes.

14. Amon, the son of Manasses, succeeded in the kingdom, and imitating his father's sins, but not his repentance, within two years fell a victim to divine justice, and was slain in his sins.

15. Josias, the son of Amon, was a godly prince. He restored religion, and utterly abolished idolatry and superstition, not only out of Judea, but also out of the cities of Samaria. The Spirit of God

gives him this character, (4 Kings, xxiii.) *That there was no king before him like unto him, that returned to the Lord with all his heart, and with all his soul, and with all his strength: neither after him did there arise any like him.* After a peaceable reign of thirty-one years, going out unadvisedly to fight against Nechao king of Egypt, he was slain in battle; and much lamented by his people, particularly by Jeremias the prophet.

16. Joachaz, alias Sellum, was made king by the people, after the death of his father Josias. But he walked not in his father's footsteps, and after three months was deposed by king Nechao, and carried away into Egypt.

17. Joakim, the eldest son of Josias, was advanced to the throne by the king of Egypt. He was a very wicked prince, and very unhappy in his reign. He fell into the hands of Nebuchadnezzar, who carried him in chains to Babylon; at which time also Daniel and the three children were made captives, and part of the sacred vessels were carried away from the temple. Joakim seems to have recovered his liberty, upon condition of serving the king of Babylon: but after three years, he revolted from him. He reigned in all eleven years; and then dying in his sins, left his kingdom to his son Joachin.

18. Joachin, alias Jechonias, walked in his father's footsteps: but within three months was deposed by Nebuchadnezzar, and was carried captive to Babylon, with all the nobles and his captains, and thousands of the choicest of his soldiers and craftsmen, together with all the treasures and golden vessels of the temple which Solomon had made. This prince, in his captivity, turned to the Lord, and was penitent for his sins, as appears from Baruch i. 3, &c., and after the death of Nebuchad-

nezzar, was highly favoured and exalted by his son and successor Evilmerodach.

19. Sedecias, uncle to Joachin, was made king in his stead, swearing fidelity to the king of Babylon; but breaking his oath, and doing otherwise evil in the sight of the Lord, he brought upon himself and his people the Chaldean army, all the miseries of war, famine, and pestilence, described by the prophets Jeremias and Ezekiel. In the eleventh year of his reign Jerusalem was taken, and he fell into the hands of Nebuchadnezzar, who slew his sons before his face, then plucked out his eyes, and brought him bound with chains to Babylon. He slew also all his chief men, and carried the rest into captivity, after destroying the city and burning the temple. And thus divine justice, so long provoked by a stiff-necked people, put an end to the kingdom of Judah.

As to the ark of the covenant, and the tabernacle, and the altar of incense, which were kept in the temple, it is recorded, 2 Machab., ii. from the descriptions of Jeremias, that at the time of the destruction of the temple, this prophet (who had found favour with the Chaldeans,) « being warned
« by God, ordered them to be carried out with him
« to Mount Nebo, where he found a hollow cave,
« in which he deposited them, and stopped up the
« entry. And that when some of his followers
« would have marked the place, they could not find
« it. On which occasion the prophet blamed them,
« saying, The place shall be unknown, till God gather together the congregation of the people, and
« receive them to his mercy; and then the Lord
« will shew these things. »

It is also recorded, 2 Machab. i. 19, &c., « That
« on the same occasion, the priests, who then were
« worshippers of God, took privately the sacred

« fire from the altar, and hid it in a valley where
 « there was a pit without water. And that when
 « many years were passed, and it pleased God that
 « Nehemias was sent by the king of Persia, he
 « sent some of the posterity of those priests that
 « had hid it, to seek for the fire : these found no fire
 « in the place, but only thick water; which Nehe-
 « mias bid them draw up, and bring it to him.—
 « Then he ordered the wood, and the sacrifices that
 « were laid on the altar, to be sprinkled with that
 « same water. And when this was done, and the
 « sun, which had been under a cloud, shone out,
 « a great fire was kindled, and consumed the sa-
 « crifices. » Now this miraculous recovery of the
 holy fire, which was ordered to be always kept
 burning on God's altar, was celebrated with an an-
 nual festival, as we learn from the same chapter,
 verse 18.

After the destruction of the city and of the tem-
 ple, and the carrying away of great numbers into
 captivity, Godolies, the son of Ahicam, being made
 governor over the small remains of the people, the
 captains, that had been dispersed, resorted to him.
 But he being murdered by Ismael, one of their
 number, all the rest, for fear of the Chaldeans, fled
 into Egypt, contrary to what the Lord ordered
 them by the prophet Jeremias, whom they took
 along with them, but would not hearken to him
 when he reprehended their idolatry in Egypt, and
 denounced to them that they should all perish
 there, and never return home. The tradition of
 the Hebrews is, that here at length they stoned the
 prophet to death.

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CHAP. VI.—*The History of the People of God in Captivity.*

THE captivity of Babylon was sent as a judgment upon the Jews for their idolatry and other crimes: but this judgment was so tempered with mercy, that they who were carried away captives, by the grace of God became penitents; and by his favour were, in a little time, far more happy than they that were left behind: and although they had neither temple nor sacrifice, and lived in the midst of the most wicked city in the world, yet they maintained their religion, and observed the divine law much better than they had done when they were at liberty in Jerusalem. See Jeremias, xxvi., and Baruch, i. The chief particulars of the history of this time are recorded in the book of Daniel.

§ 1. *Daniel, and the Three Children.*—At the time that king Joachin first fell into the hands of Nebuchadnezzar, (from which the seventy years of the Babylonish captivity are usually dated,) four youths of royal blood were carried away to Babylon, whose names were Daniel, Ananias, Misael, and Azarias. These, by orders of Nebuchadnezzar, were taken into his palace, to be instructed in the learning and the tongue of the Chaldeans, that they might be qualified to stand before the king; who also appointed them a daily provision of his own meats, and of the wine of which he himself drank. But the pious youths, fearing lest they should be defiled with the king's table, petitioned the officer who had the charge over them, to give them pulse, or garden stuff, to eat, instead of the king's meats, and water to drink; and with this kind of food their faces appeared fairer and fatter than any of the children who eat of the king's meat. And to these children God gave knowledge and understand-

ing in every book and wisdom; but to Daniel also, a prophetic light for the understanding of visions and dreams. And when, after three years, they were brought in before the king, and were examined by him, he found them ten times more learned than any of the wise men of his kingdom.

§ 2. *The History of Susanna.*—Daniel was yet very young, but had acquired a great esteem among the people for his wisdom, when he saved the life of Susanna. There were at that time two old men that were appointed judges for the Jews in Babylon. These frequented the house of Joakim, the husband of Susanna, and by often seeing her going in to walk in her husband's orchard, were inflamed with lust towards her; for she was exceeding beautiful. At length they discovered their passion to each other, and watching for an opportunity of finding her alone in the orchard, made their wicked proposals to her, threatening withal, that if she did not consent to their lust, they should swear against her that they had taken her in adultery. Susanna, who from a child had been brought up in the fear of God, rejected the proposal with horror, and cried out with a loud voice. The elders also cried out against her; and when the servants of the house rushed into the orchard to see what was the matter, they pretended they had found a young man with her.

The next day, when the people were come to the house of Joakim, the two old men cited Susanna to appear before them, and made themselves both accusers and witnesses against her; and procured that she should be condemned to death for adultery. Susanna, weeping, looked up to heaven: for her heart had confidence in the Lord. And she cried aloud to the Lord, the witness of her innocence; and he was pleased to hear her. And when she was led

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away to be put to death, the Spirit of the Lord moved Daniel, then a young boy, to cry out: I am innocent of the blood of this woman: return to judgment, ye children of Israel; for they have borne false witness against her. So all the people turned again in haste, and the old men said to him; « Come and sit thou down among us, and shew it « us, seeing God hath given thee the honour of old « age. And Daniel said to the people, Separate « these two far from one another, and I will ex- « mine them; which, when they had done, Daniel « examining them apart, in presence of the peo- « ple, by their contradicting one another in the ac- « count they gave, convicted them of being false « witnesses. With that all the assembly cried out « with a loud voice, and they blessed God, who « saveth them that trust in him. And they rose up « against the two elders, and condemned them to « that death, which they had designed for the inno- « cent. »

§ 3. *Nebuchadnezzar's Dream.*—The king had a dream, with which he was very much terrified in his sleep; but afterwards it quite went out of his mind. He sends therefore for all his wise men, and his diviners, and astrologers, and requires of them, that they should tell him his dream, and the interpretation of it; and as they were not able to tell his dream, he charges them with being impostors, and orders that they all should be put to death. Daniel hearing of this edict, begged that a stop might be put to the execution of it, and that time might be given him, and he would resolve the question, and declare it to the king. Then he went into his house, and invited his three companions to join with him in humble prayer, that the Lord in his mercy would reveal this secret, to the end that they might not perish with all the wise men of Babylon

And God was pleased to hear their prayer, and to reveal the mystery to Daniel in a vision by night; for which favour he most heartily blessed and praised the Lord. Then being brought before the king, he told him his dream, viz: that he had seen in his sleep a tall statue of a terrible aspect standing before him; the head of it was of gold, the breast and the arms of silver, the belly and thighs of brass, the legs of iron, and the feet part of iron and part of clay; that thus he saw it, till a stone was cut out of a mountain without hands, and struck the statue on his feet, and reduced the whole to dust; and the stone became a great mountain, and filled the whole earth. Then as to the interpretation, he told the king that this dream was prophetic, God being pleased to foreshew by it what was to come to pass in the latter times. That the statue denoted four great monarchies, which should successively rule the world; but the stone that was cut out of a mountain without hands, denoted a kingdom which the God of heaven should set up, (viz: the kingdom of Christ in his church,) which should subdue all other kingdoms, and stand for ever.

Nebuchadnezzar, upon hearing this, fell down upon his face to worship Daniel, acknowledging that his God was the God of gods. He also promoted him in honour, and at his request appointed his three companions (whose names he changed to Sidrach, Misach, and Abednago,) to be over the works of the province of Babylon; but Daniel himself he kept in this palace.

§ 4. *The Three Children in the fiery Furnace.*

After this, Nebuchadnezzar set up a statute of gold of fifty cubits high in the plain of Dura, and assembled all his nobles, governors, and magistrates, and all the chief men of the provinces, to the dedication of it; giving orders that upon hearing the

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sound of the trumpet, and the concert of all other musical instruments, all should prostrate themselves and adore the statue he had erected, under pain of being cast into a furnace of burning fire.—

The three young men, Sidach, Misach, and Abed-nago, being called upon on this occasion, resolutely told the king, that they would not worship his gods, nor adore the statue he had erected. Upon this their declaration, the king in a great fury ordered that the furnace should be heated seven times more than it had been accustomed; and commanded the strongest men that were in his army to bind the young men, and cast them into the fire; which the soldiers immediately executed with the loss of their own lives, being burnt to death by the flame. But the angel of the Lord went down with the three servants of God, and drove the flame of fire out of the furnace, and caused a cool breeze to be blown in the midst of the furnace, which prevented the fire from touching them, or doing them the least injury.

This wonder of the almighty power and goodness, thus declared in their favour, excited the three children to praise and glorify the Lord with all their strength, and to invite the whole creation to join them in his praises. Nor was it long before the king perceived the miracle, and said to his nobles,

Did we not cast three men bound in the midst of the fire? Behold, I now see four, walking in the midst of the furnace, without hurt; and the form of the *fourth* is like a *Son of God*. Then going up to the door of the flaming furnace, he called upon these servants of the most High God to come forth to him; and immediately they came out from the midst of the fire. And the king, and all that were with him, viewing them, found that the fire had no power at all over them, nor so much as singed their hair or their garments. » This evi-

dent miracle obliged Nebuchadnezzar to give glory to their God, and to publish an edict, by which he forbid the blaspheming of him under pain of death.

§ 5. *The Judgment of God upon Nebuchadnezzar, for his Pride.*

The Lord was pleased after this, to denounce to this king, in a dream, the judgments which were going to fall upon him for his sins. Daniel, who interpreted this dream to him, advised him to prevent the execution of the sentence that stood against him from the Most High, by redeeming his sins by alms-deeds, and his iniquities by works of mercy towards the poor; and then, perhaps, said he, he will forgive thee thy offences. But this prince, it seems, did not follow his advice: for at the end of twelve months, (whilst he was walking in his palace, and priding himself in the strength of his power, and his great achievements, by which he had raised Babylon to that height of empire,) a voice came down from heaven, denouncing to him, « that his
« kingdom should pass from him, and they should
« cast him out from among men, and that his dwell-
« ling should be with beasts; that he should eat
« grass like an ox, and that seven times or seasons
« shall pass over him, till he should know and ac-
« knowledge that the Most High ruleth over the
« kingdoms of men, and giveth them to whom he
« pleaseth. » All which was immediately fulfilled; for the king having presently lost his reason, became mad; and in this condition remained abroad in the company of beasts of the field, feeding upon grass for seven seasons, till his hair grew in such a manner as to resemble the feathers of an eagle, and his nails like bird's claws. At the end of the predicted time, looking up towards heaven, his sense was restored to him, and he gave glory to God. And his nobles sought for him, and brought him back to

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his throne, from whence he published an authentic account of what had happened to him; which he concludes with these words, « Therefore I, Nebuchadnezzar, do now praise, magnify, and glorify the King of Heaven, because all his works are true, and his ways judgments, and those that walk in pride he is able to abase. »

§ 6. *The reign of King Evilmerodach.*

Nebuchadnezzar dying, had for his successor his son Evilmerodach, a favourer of the Jews, as it appears by his immediately exalting king Jechonias. He is believed to be the king, who, having discovered, by the contrivance of Daniel, the importure of the priests of Bel, destroyed both them and their god. After which he gave Daniel leave to make away with a great serpent, which the Babylonians worshipped; at which the people were so much enraged, that they charged the king with becoming a Jew; and rising up against him, they obliged him to deliver up Daniel, whom they immediately cast into a den, in which there were seven lions; where he remained six days untouched. Here he was visited by the prophet Habakuk, brought by an angel from Judea, with a provision of pottage and bread for his support. « On the seventh day, when the king came to bewail Daniel, he looked into the den, and beheld him sitting in the midst of the lions; whereupon he cried out with a loud voice, Great art thou, O Lord, the God of Daniel! And he drew him out of the den: but those that had been the cause of his condemnation, he cast into the den, and they were devoured in a moment before him. »

§ 7. *King Baltassar's profane Banquet; his punishment.*

The last of the Chaldean kings was Baltassar, son or grandson to Nebuchadnezzar. This prince made

a sumptuous feast for a thousand of his nobles; at which, being elevated with wine, he ordered the gold and silver vessels to be brought him, which had been taken out of the temple of Jerusalem; out of which, both he and all his guests, his wives and concubines, drank, giving praises to their false gods and idols: but behold there appeared fingers, as it were of the hand of a man, writing upon the wall over against the candlestick; which the king perceiving, was greatly terrified: and as none of his wise men were able to read the writing, much less to interpret it, Daniel was sent for; who, after remonstrating to the king how much he had offended the Lord of heaven, by profaning his sacred vessels, read to him the writing, which contained no more than these three words, **MANE, THEKEL, PHARES.** Which Daniel interpreted in this manner:—**MANE,** God hath numbered thy kingdom, and hath finished it.—**THEKEL,** Thou art weighed in the balance, and art found wanting.—**PHARES,** Thy kingdom is divided, and given to the Medes and Persians. Immediately by the king's command, Daniel was clothed in purple, and a chain of gold being put about his neck, it was proclaimed publicly, that he has power as the third man in the kingdom. The same night, Baltassar, the Chaldean prince, was slain; and Darius, the Mede, succeeded in the kingdom.

§ 8. *The reign of Darius the Mede.*

This king also highly favoured Daniel, and appointed him one of the three chief governors of his kingdom, which drew upon him the envy of the other great ones. These, not finding any other way that they could hope to involve him in disgrace with the king, but on the score of his religion, in which they knew he was very constant and firm, presented an address to Darius, in the name of all the nobles of the kingdom, requiring a decree to be

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set forth, by his authority, forbidding any petition to be made to any God or man for the space of thirty days, only to himself, under pain of being cast into the den of the lions. This strange decree was accordingly published with the accustomed formality, and signed by the king, according to the law of the Medes and Persians, which did not allow any royal edict ever to be reversed. Daniel, on hearing of this decree, went into his house, and, opening his windows in his upper chamber facing Jerusalem, knelt down to his prayers, adoring and giving thanks to God, as he had always been accustomed to do, three times in the day. His enemies, who having their spies to watch him, having found him praying and making supplication to his God, accused him to the king as a transgressor of the law, and perfectly forced this prince, much against his will, to deliver up Daniel to be cast into the den of the lions. This was the second time that Daniel was lodged amongst the lions. The first time he remained in the den for six days; and the second only one night; for the king, who could not sleep, through the concern he had for Daniel, rising very early in the morning, went in haste to the lions' den, and cried out with a mournful voice, « Daniel, « servant of the living God, hath the God, whom « thou always servest, been able to deliver thee « from the lions? And Daniel answering, said, O « king, live for ever: my God hath sent his angel, and hath shut up the mouths of the lions, « and they have not hurt me; because before him « justice has been found in me; yea, and before « thee, O king, I have done no offence. Then the « king commanded he should be taken out of the « den, and that his accusers should be cast in; who « had scarcely reached the bottom of the den before « the lions caught them, and broke all their bonea

« in pieces. » Upon this, king Darius published an edict, commanding all the subjects to the empire to dread and fear the living and eternal God, whom Daniel worshipped.

CHAP. VII.—*The History of Tobit, Judith, and Esther.*

§ 1. *Tobit*, **T**OBIT was a native of the tribe and *or Tobias*. city of Nephthali, who from his very childhood feared the Lord, and was a strict observer of the divine law. He never bent his knees to the calves of Jeroboam, but went to the temple of the Lord in Jerusalem, and there adored the God of Israel, offering to him his first-fruits and tithes. When he came to manhood he took to wife Anna of his own tribe, and had of her a son, named Tobias, whom he taught from his infancy to fear God, and to abstain from all sin. And now Salmanasar, king of the Assyrians, having taken Samaria, and put an end to the kingdom of the ten tribes, carried away Israel in captivity; and Tobit, with his wife and child, was brought to Nineve; where in the midst of the infidels, and in a most wicked city, he still remained mindful of the Lord with his whole heart; and the Lord was pleased to give him so much favour in the sight of Salmanasar the king, that he granted him leave to go whithersoever he would, with liberty to do whatsoever he had a mind. He therefore went to all that were in captivity, and gave them wholesome admonitions. At which time, coming to Rages, a city of the Medes, and finding there Gabelus, one of his kindred, in want, he lent him ten talents of the money he had by the king's bounty, taking his note of hand for the payment.

After the death of Salmanasar, his successor Senacherib hating the children of Israel, Tobit daily

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went among all his kindred, comforting them, and distributing to every one as he was able out of his goods. He fed the hungry, and clothed the naked, and was careful to bury the dead and those that were slain. But when Sennacherib, (returning from Judea, where his army was destroyed by an angel in one night,) slew many of the children of Israel. Tobit was accused to him for burying their dead bodies, whereupon the tyrant commanded him to be slain, and his substance to be confiscated. Tobit fled away with his wife and son, and lay concealed; for many loved him: but when after five and forty days the king was killed by his own sons, the servant of God returned home, and all his substance was restored to him. Tobit followed on the same course of life, till God was pleased, for his trial and advancement in virtue, as well as for the manifestation of his patience, as an example to posterity, to permit that an accident should befall him, whereby he lost his sight. For whereas he had always feared God from his infancy, and kept his commandments, he murmured not, because the evil of blindness had befallen him; but continued steadfast in the fear of God, giving thanks to him all the days of his life. And when his relations and kinsmen took occasion, from his blindness, to mock at his life, saying, Where is now thy hope, for which thou gavest alms and buried the dead? he rebuked them, saying, Speak not so; for we are the children of saints, and look for that life, which God will give to those who never change their faith from him. Tobit was four years under this trial, which was aggravated by his wife, who also joined with them that reproached him. Hereupon he addressed his prayer to the Lord with many tears, acknowledging the justice of all the divine ways, and begging that

God would not remember his sins, nor those of his parents; but that, if it were his holy will, he would command his spirit to be received in peace.

And now the holy man, thinking he was about to die, called his son, to give him, as he imagined, his last instruction: diligently inculcating to him his duty to his mother, but above all things, that during his whole life he should always have God in his mind, and never consent to any sin; but that he should in a special manner be on his guard against impurity and pride, as the mother of all mischief; with other excellent lessons, dictated by the Spirit of God. In the conclusion he put him in mind of the ten talents he had lent to Gabelus, and desired he would seek some trusty man to accompany him as far as Rages, that he might receive them from him. Tobias went out, and met a beautiful young man, girded as it were for a journey; and not knowing him to be an angel, enquired of him if he knew the way to the country of the Medes.—He answered, that he had been with Gabelus, who dwelt in Rages. Upon this, Tobias introduced him to his father, and he recommended his son to his charge.

Having set out upon their journey, they lodged the first night by the river Tigris. Here Tobias going out to wash his feet in the river, was assaulted by a great fish. Having cried out for help, the angel (who called himself by the name of Azarias, which in Hebrew signifies *the help of God*,) encouraged him to lay hold on the gill of the fish and bring it on shore. He did so, and then taking out the entrails, he laid up, by the direction of the angel, the heart, the gall, and liver, for useful medicines; but the fish they roasted, and took with them in the way, salting as much of it as might

serve them till they came to Rages. When they were far advanced in their journey, the angel informed Tobias, that there dwelt in the neighbourhood a near relation of his father, named Raguel, who had a daughter called Sara, an only child, and that he should ask her in marriage, and that all their substance should come to him. Tobias answered, « I hear that she hath been given to seven husbands, and that they all died : moreover, I have heard that a devil hath killed them. Now I am afraid lest the same thing should happen to me also. Hear me, said the angel, and I will shew thee who they are, over whom the devil can prevail: they, who in such a manner receive matrimony as to shut out God from themselves, and from their minds, and give themselves up to their lust, as the horse and mule, which have not understanding, over these the devil hath power.— But thou, when thou shalt take her, go into the chamber, and for three days keep thyself content from her, and give thyself up to prayer with her. On the first night lay the liver of the fish on the fire, and the devil shall be driven away; and when the third night is past, thou shalt take the virgin with the fear of the Lord, moved rather with the love of children than for lust, that in the seed of Abraham thou mayest obtain a blessing in children. »

When they came to Raguel's house, he received them kindly, and being told that Tobias was his kinsman's son, he embraced him, saying with tears, A blessing be upon thee, my son, because thou art the son of a good and most virtuous man. He also ordered a feast to be prepared for them. Tobias, as instructed by the angel, demanded his daughter in marriage. But here Raguel, knowing what had happened to the others who had taken her

before, stood in suspense, giving no answer, till the angel encouraged him, saying, Be not afraid to give her to this man; for to him who feareth God is thy daughter due, and therefore another could not have her. Then Raguel consented, and taking the right-hand of his daughter, he gave it into the right-hand of Tobias, saying, The God of Abraham, and the God of Isaac, and the God of Jacob, be with you, and may he join you together, and fulfil his blessing in you.

At night, Tobias, careful to observe all the prescriptions of the angel, took a part of the liver of the fish, and laying it upon burning coals, invited his bride to join with him in prayer. In the mean time the angel took the devil away, and bound him in the desert of the upper Egypt. The next day they celebrated the marriage feast with decent joy, and the fear of the Lord. And the angel, at the desire of Tobias, went forward to Rages, and received the money of Gabelus, and brought him to the wedding.

After a fortnight spent in Raguel's house, Tobias set out upon his return home; his father-in-law giving him, for his wife's portion, one half of his substance in hand; the rest to devolve to him after the death of her parents. And now the angel proposed that he should go before, that he might the sooner bring comfort to his afflicted parent; and also bid him take the gall of the fish with him. When they drew near to the city, he said to Tobias, As soon as thou shalt come into thy house immediately adore the Lord thy God; and after giving thanks to him, go to thy father and kissing him anoint his eyes with the gall of the fish, and they shall be opened. Tobias having done as he was ordered, within half an hour after he had anointed his father's eyes with the gall, a white skin began

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to come out of his eyes like the skin of an egg; which when Tobias had taken hold of and drew from his eyes, he immediately recovered his sight: and they all glorified God. After seven days had elapsed, Sara, the wife of Tobias, arrived safe with her servants, and all her substance in cattle and money. And Tobias having related to his parents all the favours that God had done to them, by means of the person that conducted him, the father and son calling him aside, begged he would accept in return for his services, one half of all the substance they had brought.

But he said to them secretly: « Bless ye the
« God of heaven, and give glory to him in the
« sight of all that live, because he hath shewn his
« mercy to you. For it is good to hide the secret
« of a king; but honourable to reveal and confess
« the works of God. Prayer is good with fasting
« and alms, more than to lay up treasures of gold;
« for alms delivereth from death, and the same is
« that which purgeth away sins, and maketh to
« find mercy and life everlasting. But they that
« commit sin and iniquity, are enemies to their own
« souls. I discover then the truth unto you, and I
« will not hide the secret from you. When thou didst
« pray with tears, and didst bury the dead, and didst
« leave thy dinner, and didst hide the dead by day in
« thy house, and bury them by night, I offered thy
« prayer to the Lord. And because thou wast ac-
« ceptable to God, it was necessary that temptation
« should prove thee. And now the Lord hath
« sent me to heal thee, and to deliver Sara, thy
« son's wife, from the devil: for I am the angel
« Raphael, one of the seven who stand before the
« Lord. Now when they had heard these things
« they were troubled, and being seized with fear

« they fell upon the ground on their face. And
 « the angel said to them, Peace be to you, fear
 « not; for when I was with you, I was with you
 « by the will of God: bless ye him, and sing
 « praises to him. I seemed indeed to eat and to
 « drink with you; but I use an invisible meat and
 « drink, which cannot be seen by men. It is time
 « therefore to return to him that sent me. But
 « bless ye God, and publish all his wonderful
 « works. Which when he had said, he was with-
 « drawn from their sight, and they could see him
 « no more. But they continued for three hours
 « laying prostrate upon their face and blessing
 « God: then rising up they published all his won-
 « derful works. »

Tobias was sixty years old when he recovered his sight; after which having lived two and forty years in joy, and with great increase of the fear of God, he then departed in peace. His son Tobias lived ninety-nine years, and saw his children's children to the fifth generation; and all his progeny persevered in such pious lives and holy conversation, that they were the favourites both of God and men.

§ 2. *Judith*.—Judith was a lady of the tribe of Simeon of the city of Bethulia. Being left a widow by her husband Manasses, with a plentiful fortune, she consecrated her widowhood to devotion and penance, and for this purpose made herself a private chamber in the upper part of her house, in which she abode shut up with her maids, and wore a haircloth upon her loins, and fasted all the days of her life, except the sabbaths and the feasts of the house of Israel. Although she was exceedingly beautiful, yet she made no account of her beauty, but was held in great respect among all for her virtue, for she lived so much in the fear of the Lord

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that no one could be found to speak an ill word of her.

In those days Nabuchadnezzar, (not the king of Babylon, who sacked Jerusalem, but another, who was king of the Assyrians, and reigned in Nineve,) having overcome the king of the Medes, was so elevated with his victory as to form the resolution of bringing the whole earth under his dominion; and in order thereto sent his general Holofernes with a mighty army against all the kingdoms of the west, with a commission to lay them waste, to destroy their cities and their temples; to the end that he alone might be acknowledged lord and god by all those nations.

After having laid many other regions desolate, he drew his army near to Judea; at which the people of God, who were greatly alarmed, fearing lest he should do to Jerusalem and to the temple of the Lord as he had done to other cities and their temples, made what preparation they could to defend themselves against so formidable an enemy; they cried to the Lord God of Israel with great eagerness for his assistance, and humbled their souls in fasting and prayers. And now Holofernes, having waited thirty days in Idumea to unite his forces together, advanced and laid siege to Bethulia, a city so strongly situated among the mountains, that it could not be taken by assault. But he found the means of reducing the citizens to the last extremity, by cutting off the aqueduct which furnished them with water; so that in a short time, their cisterns being emptied, there was not left water enough within the city to satisfy them, even for one day.

In this distress, the people assembled together besought Ozias, the governor, that they might be permitted to deliver themselves to the Assyrians,

rather than live in captivity under them, or die by their swords, for that both they and their wives and children should perish by a more lingering and dismal death, for want of water to assuage their thirst. Ozias endeavoured to encourage them to trust in the Lord; and after they had for some hours joining in earnest supplications, confessing their sins with many tears, he exhorted them to wait for mercy from the Lord five days, and if no aid came within that time, he would then deliver up the city.

The holy widow Judith hearing of this, sent for Ozias and the ancients, and remonstrated with them on the ill they had done in fixing a time for the mercy of the Lord, and appointing a day, instead of humbly waiting for his time, with an absolute confidence in him, and conformity with his will. Having disclosed to them the intention wherewith God had inspired her, of attempting something for their delivery. « You shall stand, » said she, « at the gate this night, and when I go out with my maid servant; pray ye, as you have said, that within five days the Lord may look down upon his people Israel. But I desire that you enquire not into what I am doing; and till I bring you word, do nothing but pray for me to our Lord God. »

The ancients having departed, she went into her oratory, there, lying prostrate in sackcloth and ashes, she poured out her prayer before the Lord, that he might give a blessing to her undertaking, for the greater glory of his own name and the salvation of his people. After which, she cast off her haircloth, and having laid aside the garments of her widowhood, she dressed and adorned herself out in her best attire, with all her ornaments; and as in so doing, she was actuated by a parity of inten-

tion, that she and every wine, and by they d Ozias asking streng down by the she wa becaus them, of the her to lently her cor where to his go out the nig queste

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tion, the Lord added so much to her beauty, that she appeared incomparably lovely in the eyes of every one. Having given her maid a bottle of wine, a vessel of oil, some parched corn, dry figs, and bread and cheese, to carry for their provisions, they departed and found at the gate of the city Ozias and the ancients, who let her pass without asking any questions, only praying to God to strengthen her. About break of day she went down the hill, and when she was met and stopped by the watchmen of the Assyrians, she told them she was a daughter of the Hebrews, who came away because she knew they would become a prey to them, and desired to be introduced to the presence of their general. No sooner had they brought her to the tent of Holofernes, than he became violently in love with her; and learning the cause of her coming, he appointed her a lodging in the tent where his treasures were deposited, giving orders to his chamberlain, that she might be at liberty to go out and in, as she pleased, to adore her God in the night, in the valley of Bethulia, as she had requested.

On the fourth day Holofernes invited her to supper, and whilst she eat and drank with him of the provisions her maid had prepared for her, his passion for her became so inflamed, that he drank more plentifully of wine than he had ever done before in his life. At night, when his servants, overcharged with wine, had retired to their lodgings, and Judith was left alone in the chamber, whilst Holofernes lay on his bed, fast asleep, being exceedingly drunk, she ordered her maid to stand before the door, and to watch; then standing before the bed, praying with tears in silence to the Lord for his help and assistance, she drew out the scymeter from the scabbard that hung at the bed's head, and taking him

by the hair of his head, said, *Strengthen me, O Lord God, at this hour.* She struck twice upon his neck, when, having separated his head from his body, she went out, and gave it to her maid to put it into her wallet. They then both went out, according to their custom, as it were to prayer; and having passed through the camp, and walked over the valley, they arrived at the gate of the city. When Judith said to the watchmen upon the wall, *Open the gates, for God is with us.* The watch having called the ancients of the city, they and all the people ran to meet her; and when they had lighted up lights, and all had gathered round about her, she said, « Praise ye the Lord our God, who hath not « forsaken them that hope in him. And by me his « handmaid hath fulfilled his mercy, which he promised to the house of Israel; and he hath killed « the enemy of his people by my hand this night. » She then took the head of Holofernes out of the wallet, and shewed it them, at the same time calling the Lord to witness, that his angel had been her keeper all the time she had been in the enemy's camp, as well as in her going thither and returning back, and had not permitted her to be defiled with sin. Upon which all the people adored, and gave praise to God.

At break of day, as directed by Judith, when they hung up the head of Holofernes upon the walls, every man took to his arms, and rushed out of the city with a violent noise and shouting, to make an assault upon the camp of the Assyrians; who, going to rouse their general on this occasion, and finding him weltering in his blood without a head, raised so great an uproar in the camp, and such a panic in the whole army, that bereft of all courage and counsel they thought of nothing but saving themselves by flight, leaving every thing behind them.

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Ozias pursued them, and sent messengers to all the cities and countries of Israel; who, having also sent out their choicest young men after them, killed all they could overtake, till they came to the confines of Israel. In a word, the people of God were enriched with their spoils, and gave glory to their great Deliverer.

Judith lived many years afterwards, to see the good things of Jerusalem; and persevered to the end in the virtuous and godly life she had begun, till at the age of one hundred and five years, she departed in peace.

§ 3. *Esther* — the days of the great king Assuerus, who reigned over one hundred and twenty-seven provinces, from India to Ethiopia, there lived in the city of Susan, where he kept his court, a Jew named *Mordochai*, who had a niece who dwelt with him, a most beautiful maiden, named *Esther*, whom he had adopted for his child, because she had lost both her parents. It happened that the king (who took great offence at Vasthi his queen, for her disobedience, deposed her from the royal dignity,) had sent orders to all his provinces, for the most beautiful young virgins to be brought him, amongst whom he might choose one to be his queen, instead of Vasthi; *Esther* being of this number, was presented to him, who pleased him so much above all the rest, that he immediately set the royal crown on her head, and made her his queen.

Her uncle *Mordochai* chose to fix his abode at the king's gate; and whilst he dwelt there, he discovered that a design had been formed between two of the eunuchs, who were porters, that presided at the first entry of the palace, to murder the king. Having acquainted the queen with this confederacy, she told it to the king in *Mordochai's* name; and enquiry being made, they being found



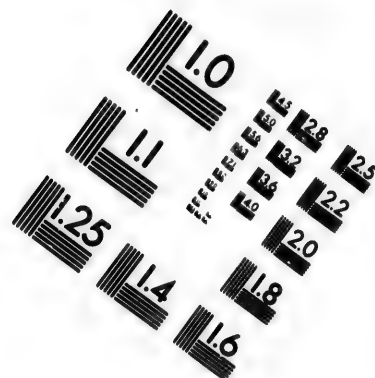
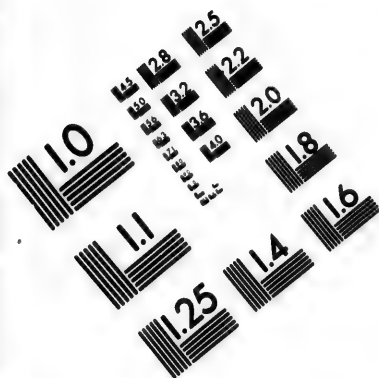
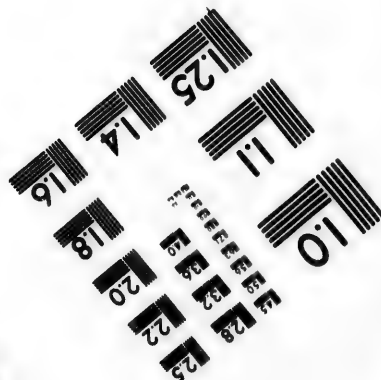
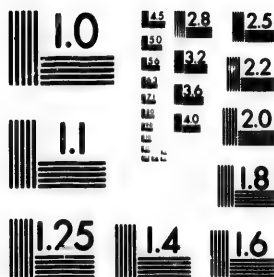


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guilty, were executed, and the whole account of trial was recorded in the Chronicles before the king.

After this, Aman, of the race of Agag, was advanced by the king to so high a decree of honour, that all the king's servants were ordered to bend their knees to him, and worship him. Mardochai alone would not pay him this worship: at which Aman was highly offended; and understanding that he was a Jew, resolved to revenge himself upon the whole nation. He therefore procured, through the favour he had with the king, that letters should be sent, ordering all the Jews that were found in his dominions to be destroyed in one day, viz., on the thirteenth day of the twelfth month, that being the day which had come up by lot. Mardochai and the rest of the Jews hearing this, lamented and mourned in fasting, sackcloth, and ashes. Mardochai informed the queen thereof, desiring that she would go into the king and intercede for her people. She represented the danger to which she would be exposed to by going into the king, without being sent for, contrary to law; but desired that he and all the Jews in Susan would join in fasting and prayer for three days, and that she and her maids would do the same, and then she would venture to go. Accordingly the third day presenting herself before the king, she was most graciously received. She begged of the king to come, and to bring Aman with him to a banquet she had prepared: but not opening her mind that day, desired she might be honoured with the same company the next day also. Whereupon Aman departed that day joyful and merry; but when he saw that Mardochai at the palace gate did not so much as move from the place wherein he was sitting, to shew him any honour, he was exceedingly angry; and returning to his

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house, declared to his wife and his friends, that, with all his riches and glory, he could enjoy no satisfaction, as long as he beheld that Jew sitting before the king's gate. Upon this, they advised him to order a gibbet to be prepared fifty cubits high, and in the morning to request of the king that Mardochoai might be hanged upon it.

The king having passed that night without sleep he commanded the chronicle of former times to be read to him. When they came to that place, where it was recorded that Mardochoai had saved the king's life, by detecting the treason of the two eunuchs, he asked what honour and reward had Mardochoai received for this proof of his fidelity. The servants said none whatsoever. Then the king having enquired who was in the court, just at the moment that Aman came to desire that Mardochoai might be hanged. When he was called in, the king said to him, « What ought to be done to the man whom the king was desirous to honour? » Aman supposing that the king would honour no other than himself, answered, « The man whom the king desireth to honour, ought to be clothed with the king's apparel, and be set upon the horse that the king rideth upon, and have the royal crown upon his head; and let the first of the king's princes and nobles hold his horse, and going through the streets of the city, proclaim before him and say, Thus shall he be honoured, whom the king hath a mind to honour. And the king said to him; Make haste and take the robe and the horse, and do as thou hast spoken to Mardochoai the Jew, who sitteth before the gates of the palace, and beware of omitting of those things thou hast said. » He durst do no otherwise than obey; and being thus strangely disappointed and mortified, he went with a heavy heart to the banquet, which was to be his last.

Here the king, after he grew warm with wine, asked the queen what her petition was, assuring her it should be granted, although she should demand one half of his kingdom. She answered, that her petition was for her life, and for her people, who were given up to be massacred and totally destroyed, not excepting those of the king's own family, merely to gratify the cruelty of their enemy. On being asked who this enemy could be, she replied, It is Aman, who is our adversary and inveterate enemy. Upon which the king, being exceedingly angry, resolved to put him to death; and when told by one of the eunuchs of the gibbet, Aman had prepared for Mardochai, ordered that he should immediately be hanged upon it. After which Mardochai was advanced to the place and dignity which Aman had occupied; and the letters which the wicked man had sent in the name of the king to all the provinces, for the extirpation of the Jews, were reversed by contrary letters. Thus were the people of God preserved from destruction; their mourning turned into joy; and the day that had been appointed for the general massacre of them all, was ordered to be kept as a joyful festival by them, and all their posterity.

CHAP. VIII.—*The History of the People of God after the Captivity.*

From the Books of Esdras, Nehemiah, and the Machabees.

WHEN the seventy years of the Babylonish captivity, foretold by the prophet Jeremias, were expired, the Lord stirred up the spirit of Cyrus, king of the Persians, as he had promised by the prophet (Isaias, chap. xlv.) to release his people from their captivity, and send them home to Judea

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with a commandment to rebuild the temple of God in Jerusalem. He also ordered all the vessels of gold and silver, which Nebuchadnezzar had brought away from the temple, to be restored to them, to the number of five thousand four hundred vessels. The chiefs that conducted the people back from their captivity, were Zorobabel, the grandson of Jechonias, who was made governor of Judea, and Josue, or Jesus, the high-priest: and the number of men, who returned with them, amounted in all to forty-two thousand three hundred and sixty. These repairing to Jerusalem to celebrate there the feast of the tabernacles, erected an altar for the daily sacrifices, and laid the foundations of the temple. But by the opposition of the Samaritans, they were hindered from carrying on the work till the second year of the reign of king Darius (Hystaspes) whom God was pleased to move to favour the building, and to contribute to it. Encouraged by the prophets Aggai and Zacharias, they went on prosperously, and having finished the whole in the sixth year of the same king, made a solemn dedication of it, to the great joy of those who had never seen the former temple in its glory; whilst it grieved the old men to see how much it fell short in the splendor and magnificence of the other. On this occasion the Lord sent the prophet Aggai to comfort them, with these words, chap. ii. "Who is « left among you, » said the prophet, verse 4, &c., « that saw this house in its first glory? And how « do you see it now? Is it not as nothing in your « eyes? Yet now take courage, O Zorobabel, « &c., and all the people of the land: for I am « with you, saith the Lord: yet one little while, « and I will move the heavens and the earth, « &c., and the desired of all nations shall come, « and I will fill this house with glory. Silver is

« mine, and gold is mine, saith the Lord of Hosts.
 « Great shall be the glory of this last house, more
 « than of the first; and in this place I will give
 « peace, saith the Lord of Hosts.» All which
 was verified by the coming of our Lord Jesus
 Christ.

After this, in the seventh year of the reign of
 Artaxerxes, (Longimanus) Esdras the priest, a
 learned scribe in the law of Moses, went up from
 Babylon to Jerusalem, with a great number of the
 children of Israel, and of the priests, Levites, &c.,
 in his company: being sent from the king to in-
 struct and assist the people of God, with a most
 gracious decree in their favour, and magnificent
 presents to the temple. When he came to Jeru-
 salem he found that many of the people had griev-
 ously transgressed by their intermarriages with
 strangers and unbelievers, which was not only abso-
 lutely forbidden by the law of God, but also infinite-
 ly pernicious in its consequences. This transgression
 afflicted the holy priest exceedingly, and he ceased
 not to lament, weep, and pray prostrate before the
 temple of God, till there was gathered around him
 an exceeding great number of men, women, and
 children, who moved by his example, wept with
 much lamentation, and unanimously agreed to
 enter into a solemn covenant with the Lord their
 God, to put away their strange wives, and to be
 never more guilty of the like transgression.

In the twentieth year of the same king Artaxer-
 xes, Nehemias, who was his cup-bearer, obtained
 a license from him to go and rebuild the walls of
 Jerusalem. In this work, although he met with
 great opposition from the Samaritans, and other
 neighbouring nations, yet he began and carried on
 the building in spite of them all, and having finished
 the whole in the short space of two and fifty days,

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the enemies were obliged to acknowledge, in this work, the visible hand of God.

From this time the Jews lived in peace under the kings of Persia, with full liberty as to the exercise of their religion; and were more faithful in the observance of their law, and more exempt from idolatry than they ever had been before. They even made many proselytes to their religion; and by the opportunity of a great number of them remaining in Babylon and in other parts of the Persian empire, they communicated the knowledge of the true God, to the Gentiles, among whom they lived.

The power of the Persian empire, as Daniel had foretold, was overset by the Grecians, under the conduct of Alexander the Great, who made no alteration in the state of the Jews. They still enjoyed the free exercise of their religion, and their temple, both under him, and his captains; who, after his death, parcelled his empire amongst them till the days of king Antiochus, surnamed Epiphanes. During that time they also spread themselves through all the provinces of the Grecian empire, and there likewise begun to communicate to the Gentiles the knowledge of the true God.

It is true, Seleucus Philopator, king of Syria, the eldest son of Antiochus the Great, upon being informed by one Simon, a wicked man, that there were immense sums of money deposited in the temple, sent his commissary Heliodorus with orders to seize upon the whole of it for the king's use. But here the Lord visibly interposed in defence of his house. For whilst Heliodorus was entering into the treasury with his guards, and giving orders for the removal of the money, the Spirit of the Almighty gave a great evidence of his presence, so that all who had presumed to

«obey him, falling down by the power of God,
 «were struck with fainting and dread. For there
 «appeared to them a horse with a terrible rider in
 «golden armour, who ran up fiercely and struck
 «Heliodorus with his fore feet. Moreover, there
 «appeared two other beautiful young men in
 «bright apparel, who coming on each side of him,
 «scourged him with many stripes, till he fell down
 «to the ground speechless and senseless, and then
 «was carried out of the temple in a litter, and lay
 «without hope of recovery. His friends begged
 «of Onias, the high priest, to pray to the Lord
 «for his life: which when he was doing, the same
 «young men, in the same clothing, stood by
 «Heliodorus, and said to him, Give thanks to
 «Onias the priest, because, for his sake, the Lord
 «hath granted thee life. And thou having been
 «scourged by God, declare to all men the great
 «works and the power of God. And having
 «spoke thus, they appeared no more.» 2 Ma-
 chab. iii.

King Seleucus did not long survive this sacrilegi-
 ous attempt, being poisoned by Heliodorus, whom
 he had sent to pillage the temple. His brother
 Antiochus Epiphanes succeeded in the kingdom,
 who became afterwards a great persecuter of the
 people of God. In the beginning of his reign,
 Jason, the brother of Onias, undermining his good
 brother, bought the high priesthood of Antiochus
 for a large sum of money; and begun immediately
 to introduce among his countrymen the manners
 and actions of the heathens. This unhappy man,
 was after some years, undermined by Menelaus,
 who, promising the king three hundred talents
 more, procured the high priesthood for himself, and
 became no less wicked than his predecessor. Thus
 the law of God being trodden under foot, and his

worship set aside by those that were the chief priests and rulers of the people, many of every degree imitated their apostacy, and those dreadful times came on, which seem to have been foretold by the terrible signs in the heavens, which were seen for forty days over Jerusalem: for not long afterwards Antiochus coming with his army out of Egypt, took the city by storm, and in the space of three days massacred fourscore thousand of the people, made forty thousand prisoners, and sold forty thousand for slaves. He also entered into the sanctuary of the temple, and took away the golden candlestick, the table of shew-bread, the golden vessels and ornaments, together with all the treasures he found in the temple; carrying away with him no less than one thousand eight hundred talents.

Two years after this he sent Apollonius with an army to Jerusalem, who fell suddenly upon the city, and made a great slaughter of the people, took their spoils, burnt their houses, demolished the walls, and placed a strong garrison in the castle of Sion, that commanded the temple; which became, from this time, a dreadful annoyance to the people of God. At length Antiochus Epiphanes published his edict, by which he obliged the whole nation of the Jews to renounce the worship and law of God, and to sacrifice to the idols which he set up in every city, and at Jerusalem even the very sanctuary of the Lord, which he profaned with the image of Jupiter, putting all who refused to comply with these edicts to death without mercy. Among the great numbers who suffered martyrdom by his persecutions, the most illustrious were, holy Eleazar, and the seven brothers, who with their mother bravely vanquished the worst of torments. 2 Mach. vi. 7. Many others fled away into deserts and mountains, and hid themselves in caves and dens, to be out of the reach

of the persecutors. But the Lord, who did not forsake his people in their extremity, raised up Judas Machabæus and his brethren, who gathered together as many as they could of those that were zealous for the law and the worship of God, and putting their whole confidence in him, with a small number of men, gained many glorious victories over the numerous armies of Antiochus and his successors. Nor did they desist till they recovered the city and temple out of their hands, regained the free exercise of their religion; and not long after entirely shaking off the Grecian yoke, became themselves both high priests and sovereign princes of the people; in which dignity they were confirmed by the senate, or sanhedrim, and the whole nation of the Jews, to hold it for ever till the faithful prophet should arise, (1 Mach. xiv. 41.) that is, till Christ, the great king, priest, and prophet, should come. Their descendants not long after put on the diadem, which they held till they were routed by Herod, who was made king by the Romans; and then the sceptre being taken away from Judah, the great Shiloh; the promised Messias came, to reign in the house of Jacob, that is, over all the true people of God, king and priest for ever, according to the order of Melchisedech.

End of the History of the Old Testament.

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THE LIFE OF
OUR LORD JESUS CHRIST.

Abridged from the Four Evangelists.

CHAP. I.

Of the Incarnation of the Son of God, for the Redemption of the World. The Birth of John the Baptist. Luke i.

NO sooner had man fallen from God by sin, than his gracious Maker, whose goodness and love for his creatures knows no bounds, was pleased upon the spot to promise him a Redeemer, who should be born of the seed of the woman, and crush the serpent's head, *Gen. iii. 15.* From that period he frequently repeated the promise to the patriarchs and prophets, foretelling all the circumstances of his coming—the time—the place—the family of which he should be born—the manner of his life, death, &c., together with the dignity of his person, and his Eternal Divinity. The world now had lasted four thousand years, and both Jews and Gentiles were in full expectation of the birth of the promised Redeemer, from the predictions of the prophets, when the Eternal Word, which was in

the beginning with God, and by whom God made the world, the true life, and the light that enlighteneth every one that cometh into the world, taking to himself our human nature, was *made flesh*, and came to dwell amongst us.

The birth of Christ was preceded by the miraculous birth of his precursor, St. John the Baptist, of which St. Luke, chap. i., gives the following account.

“ There was in the days of Herod, king of Judea, a certain priest named Zachary, whose wife was of the daughters of Aaron, and her name was Elizabeth. And they were both just before God, walking in all the commandments and justifications of the Lord without blame. Now they had no son, for that Elizabeth was barren, and they both were advanced in years. And it came to pass, that while he was executing the priestly office before God, in the order of his course, it was his lot to offer incense going into the temple of the Lord: and all the multitude of the people were praying without at the hour of incense. And there appeared to him an angel of the Lord, standing on the right side of the altar of incense. And Zachary seeing him, was troubled, and fear fell upon him: but the angel said to him, Fear not, Zachary; for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. He shall be great before the Lord, and shall drink no wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And he shall convert many of the children of Israel to the Lord their God. And he shall go before him in the spirit and power of Elias, that he may turn the hearts of the fathers to the children—to prepare for the Lord a perfect people. ”

“ And Zachary said to the angel, Whereby

may I know this? for I am an old man, and my wife is advanced in years. And the angel answering, said to him, I am Gabriel, who stands before God, and am sent to speak to thee, and to bring thee these good tidings. And behold thou shalt be dumb, and shalt not be able to speak, until the day wherein these things shall come to pass, because thou hast not believed my words, which shall be fulfilled in their time. And the people were waiting for Zachary, and they wondered that he tarried so long in the temple. And when he came out, he could not speak to them; and they understood that he had seen a vision in the temple. And he made signs to them, and remained dumb. »

« Now after those days his wife Elizabeth conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he hath had regard to take away my reproach among men. »

« And in the sixth month the angel Gabriel was sent from God to a city of Galilee called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel being come in, said to her, Hail, full of grace, the Lord is with thee; blessed art thou among women: and when she had heard, she was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her, Fear not, Mary; for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a Son; and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David his father, and he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end. »

« And Mary said to the angel, How shall this be done, because I know not man? And the angel answering, said to her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she hath also conceived a son in her old age; and this is the sixth month with her that is called barren: because no word shall be impossible with God. And Mary said, Behold the handmaid of the Lord, be it done to me according to thy word. »

« And Mary rising up in those days, went into the hilly country with haste, into a city of Judea; and she entered into the house of Zachary, and saluted Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb; and Elizabeth was filled with the Holy Ghost: and she cried out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that haste believed, because those things shall be accomplished that were spoken to thee by the Lord. »

« And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. Because he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed. For he that is mighty hath done great things to me, and holy is his name, &c. And Mary abode with her about three months, and she returned to her own house. »

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« Now Elizabeth's full time being come, she brought forth a son. And her neighbours and kinsfolks, hearing that the Lord had shewed his great mercy towards her, congratulated with her. And when they came to circumcise the child, they called him by his father's name Zachary. And his mother said, Not so; but he shall be called John. And they made signs to his father, how he would have him called: and demanding a writing-table, he wrote, John is his name. And they all wondered. And immediately his mouth was opened and his tongue, and he spoke, blessing God, And he was filled with the Holy Ghost, and he prophesied, saying, Blessed be the Lord God of Israel, because he hath visited and wrought the redemption of his people; and hath raised up a horn of salvation to us in the house of David his servant. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; and to give knowledge of their salvation to his people unto the remission of sins: through the bowels of the mercy of our God, in which the Orient from on high hath visited us; to enlighten them that sit in darkness and in the shadow of death; to direct our feet into the way of peace. »

« And the child grew and was strengthened in spirit; and was in the deserts until the day of his manifestation to Israel. »

CHAP. II.—*The Birth of Christ.* Luke ii.

AND now the blessed Virgin's pregnancy being discovered by her spouse, (Matt. i. 18) he, as yet unacquainted with the mystery, was troubled; but being a just man, and not willing « publicly to expose her, was minded to put her away privately. »

« But while he thought on these things, behold the angel of the Lord appeared to him in his sleep, saying, Joseph, Son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son; and thou shalt call his name Jesus [that is, Saviour]: for he shall save his people from their sins. »

« Now it came to pass in those days, (Luke ii.) that there went out a decree from Augustus Cæsar, that the whole world should be enrolled. And all went to be enrolled, every one into his own city. So Joseph went up from Nazareth to Bethlehem, the city of David, because he was of the house and family of David, to be enrolled there with Mary his espoused wife, who was big with child. And when they were there, her days being accomplished, she brought forth her Son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. »

« And there were in the same country shepherds watching and keeping their night-watches over their flock. And behold an angel of the Lord stood by them, and the brightness of God shone about them, and they feared with a very great fear. And the angel said to them, Fear not; for behold I bring you good tidings of great joy, that shall be to all the people: for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you; you shall find the infant wrapped up in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying, Glory to God in the highest; and on earth peace to men of good will. »

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heaven, the shepherds said one to another, Let us go over to Bethlehem, and let us see this word which is come to pass, which the Lord hath shewed to us. And they came with haste; and they found Mary and Joseph, and the infant laying in a manger. And seeing they understood that the word had been spoken to them concerning this child. And they returned glorifying and praising God. And all they that heard wondered. But Mary kept all these words, pondering them in her heart. »

« And after eight days the child was circumcised, and his name was called Jesus. And when the days of her purification were accomplished, they carried him to Jerusalem to present him to the Lord; as the law prescribed with relation to the first-born. Now there was at that time in Jerusalem a just and devout man, whose name was Simeon, who was waiting for the consolation of Israel. And the holy Ghost was in him. And he had received a promise from the Holy Ghost, that he should not see death, before he had seen the Christ of the Lord. Now he came by the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the law, he also took him into his arms, and blessed God, and said, Now thou dost dismiss thy servant, O Lord, according to thy word, in peace; because my eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to the revelation of the Gentiles, and the glory of thy people Israel. And Simeon said to Mary, Behold this child is set for the fall and the rising again of many in Israel, and for a sign which shall be contradicted; and thy own sorrow a sword shall pierce, that out of many hearts thoughts may be revealed. »

« There was also one Anna a prophetess, who had lived to the age of fourscore and four years ; and departed not from the temple, by fastings and prayers serving night and day. Now she at the same hour coming in, gave praise to the Lord, and spoke of him to all that looked for the redemption of Israel. »

CHAP. III.—*The Offerings of the Wise Men: the Flight into Egypt: the Massacre of the Innocents.* St. Matt. ii.

« **N**OW when Jesus was born in Bethlehem, in the days of Herod, behold there came wise men from the East to Jerusalem, saying, Where is he that is born king of the Jews? For we have seen his star in the East, and we are come to worship him. And king Herod hearing this, was troubled, and all Jerusalem with him ; and assembling all the chief priests and the scribes, he enquired of them, where the Messiah should be born? But they said to him, in Bethlehem of Judah, which they shewed by the testimony of the prophet Micheas. Upon which Herod privately calling the wise men, enquired of them the time of the star that had appeared to them : and sending them to Bethlehem, said, Go, and search diligently after the child ; and when you have found him, bring me word, that I also may come and worship him. And when they had heard the king, they went their way. And behold the star which they had seen in the East went before them, till it came and stood over where the child was. And seeing the star, they rejoiced with exceeding great joy. And going into the house, they found the child with Mary his mother, and falling down they worshipped him ; and opening their treasures, they offered him gifts—gold, frankincense, and

myrrh. And being admonished in their sleep, not to return to Herod, they went back another way into their own country. »

« Now after they were departed, an angel of the Lord appeared in a dream to Joseph, saying, Arise, and take the child and his mother, and fly into Egypt; and be there until I shall tell thee: for Herod will seek the child to destroy him. And he arose and took the child and his mother by night, and retired into Egypt; and he was there till Herod died. In the mean time this tyrant, perceiving that he was deluded by the wise men, was exceeding angry; and, sending, killed all the men-children that were in Bethlehem, and in all the borders thereof, from two years old and under. »

« When Herod was dead, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, Arise, and take the child and his mother, and go to the land of Israel. For they are dead that sought the life of the child. He obeyed, and returned to the land of Israel; and by divine admonition went and dwelt in Nazareth. »

CHAP. IV. — *Christ at Twelve Years of Age is found amongst the Doctors.* Luke, ii.

« **N**OW the child Jesus grew, and waxed strong, being full of wisdom, and the grace of God was in him. And his parents went every year to Jerusalem to the feast of the pasch. And when he was twelve years old they went up according to their custom. And when they had fulfilled the days, and were returning, the child Jesus staid behind in Jerusalem; and they knew it not: but thinking that he was in the company, they came one day's journey, and sought him among their kinsfolk and acquaintance. And not finding him, they went back to Jerusalem seeking him. And it

came to pass after three days, that they found him in the temple, sitting in the midst of the doctors, hearing them and asking them questions. And all that heard him were astonished at his wisdom and his answers. And seeing him, they wondered. And his mother said to him, Son, why hast thou done so to us? Behold thy Father and I have sought thee sorrowing. And he said to them, How is it that you sought me? *Did you not know that I must be about my Father's business.* And he went down with them to Nazareth, and was subject to them. And his mother kept all these words in her heart. And Jesus increased in wisdom, and age, and grace, with God and men.

CHAP. V. *John's Preaching and Baptism: Christ is baptized by him.* Matt. iii. Luke, iii.

NOW the time drawing near, in which by divine appointment our Lord was to enter upon his mission, and to manifest himself to the world, his precursor John the Baptist (who from his childhood had led a life of wonderful austerity and sanctity in the desert,) was sent to prepare the way before him, as was foretold by the prophet Isaiah, ch. xl. *The voice of one crying in the wilderness. Prepare ye the way of the Lord, make straight his paths.* He preached to all, that the *kingdom of heaven*, viz., the heavenly reign of the great Messias was now near at hand; and that therefore they should prepare themselves for him by *penance*, by a hearty repentance for all their sins, and entire conversion of their souls to the love and service of God. That they should, without delay, bring forth *fruits worthy of penance*, if they would *escape the wrath to come*; for that *now the axe was laid to the root of the tree*; and that every tree that did not bring forth good fruit, should be cut up and cast into the fire.

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That they should not flatter themselves with the expectation of escaping, because they were the children of Abraham; for that *God was able, from the very stones, to raise up children to Abraham*: and therefore without a thorough conversion from their evil ways, they were to expect that the kingdom of God, and the grace and dignity of being the children of Abraham, (the father of all the faithful,) should be taken away from them, and given to the Gentiles. He added, that he *baptized them indeed with water, unto penance, but that there should come after him one more mighty than he, that should baptize them with the Holy Ghost and with fire. That his fan was in his hand, and that he should thoroughly cleanse his floor, and gather his wheat into the barn, but the chaff he would burn with unquenchable fire.*

The preaching of this great prophet, recommended by the admirable holiness of his life, drew people of all conditions from Jerusalem, and all parts of Judea to hear him; and amongst them many publicans and harlots, who were baptized all by him, confessing their sins. Then Jesus also came from Galilee to Jordan, and presented himself to be baptized, but John refused him, saying, *« I ought to be baptized by thee, and comest thou to me? »* Jesus said, *Suffer it to be so now: for so it becometh us to fulfil all righteousness.* Then he suffered him. And Jesus being baptized, forthwith came out of the water, and behold the heavens were opened, and the Holy Ghost descended in the shape of a dove upon him: and lo! a voice from heaven, saying, *This is my beloved Son, in whom I am well pleased.*

After his baptism, Jesus was led by the Spirit into the desert, where he spent forty days in solitude, fasting, and prayer. At the expiration of

which time Satan was permitted to tempt him; and first, seizing upon the occasion of his being hungry after so long a fast, he suggests to him, That if he were the Son of God, he should command that the stones should be turned into bread. But Jesus meekly replied, *It is written, Man liveth not by bread alone, but by every word that proceedeth from the mouth of God.* The devil then sought to tempt him by vain-glory; proposing that he should cast himself down from the pinnacle of the temple: *for it is written,* said he, *That he hath given his angels charge over thee, and they shall bear thee up in their hands, lest thou dash thy foot against a stone.* Jesus answered, again, *It is written, Thou shalt not tempt the Lord thy God.* Lastly, he led him to a high mountain, and shewed him (as it were in a great map,) all the kingdoms of the world in a moment of time; pretending, that he had the disposal of them all, and that he would give them all to him, with all their power and glory, if he would fall down and adore him; to which Jesus replied, *Be gone, Satan: for it is written, The Lord thy God shalt thou adore, and him only shalt thou serve.* Then the devil left him, and the angels came and ministered to him.

CHAP. VI.—*John's Testimony to Christ: he begins to call his Disciples.* John, i. Matt. iv, &c.

BUT John was not only sent to prepare the way for Christ by preaching penance to the people; he also came as a witness to bear testimony of him, and to point out to all men, the true Lamb of God, who came to take away the sins of the world; that all might believe through him. This testimony he repeated several times both to the people and his disciples, assuring them, that he had seen the Holy Spirit descend as a dove from heaven, and remain-

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ing upon him; and that he, who sent him to baptize in water, had said to him, He upon whom thou shalt see the Spirit descending and remaining, he it is that baptizeth in the Holy Ghost. And I saw, said he, and I gave testimony, that he is the Son of God.

Two of the disciples of John hearing from their master that Jesus was the Lamb of God, presently followed him, and became his disciples; one of them was Andrew, who informed his brother Simon, that they had found the Messias, and brought him to Jesus: who, looking upon him, said, Thou art Simon, son of Jona, thou shalt be called Cephas, that is, Peter, or Rock. The following day Jesus found Philip, who was of the same town as Andrew and Peter, and he said to him, Follow thou me. Philip brought his friend Nathaniel to him; whom when Jesus saw, he said, Behold a true Israelite, in whom there is no guile. Nathaniel saith to him, Whence knowest thou me? Jesus answered, Before that Philip called thee: when thou wast under the fig-tree, I saw thee. Nathaniel cried out, Rabbi, thou art the Son of God, thou art the king of Israel. Jesus answered and said to him, Because I told thee, I saw thee under the fig-tree, thou believest; thou shalt see greater things than these—yea, Thou shalt see the heaven opened, and the angels of God ascending and descending upon the Son of Man.

These, with the two sons of Zebedee, were the first disciples of Christ, and witnesses of his first miracles, of changing water into wine at the marriage feast of Cana. But although they now believed in him, they had not yet left all things else to stick close to him. This grace was reserved for the time when Jesus, walking by the sea of Galilee, saw Simon and Andrew casting a net into the sea,

for they were fishermen. And he said to them, Come ye after me, and I will make you fishers of men: and immediately leaving their nets behind them, they followed him. And going on he saw other two brothers, James and John, the sons of Zebedee, in a ship with their father, mending their nets; and having called them, they immediately left their nets and their father, and followed him.

Some time afterwards, passing again by the seaside, he saw Matthew, a publican, sitting at the receipt of custom; and he saith to him, Follow thou me: and rising up, he followed him. Matthew made a great feast for him and his disciples; and several publicans and sinners came and sat down with him: for there were many who also followed him; and when the Scribes and Pharisees murmured at his eating with sinners, Jesus told them, That they that are ill, and not they that are well, stood in need of the physician; and that he came, not to call the just, but sinners to repentance.

CHAP. VII.—*Christ goes up to Jerusalem.* John, ii, &c.

AFTER the miracle wrought in Cana, Jesus, left Nazareth, and went and dwelt in Capernaum. And from thence he went up to keep the feast of the pasch, or passover, in Jerusalem. Here he found in the temple them that sold oxen, and sheep, and doves, and the changers of money sitting; and when he had made a kind of scourge of little cords, he drove them all out of the temple, the sheep also and the oxen, and he poured out the changers money, and the tables he overthrew. And he said to them that sold doves, Take these things hence, and make not the house of my father a

house of traffic. The Jews on this occasion said to him, What sign dost thou shew us, seeing thou dost these things? Jesus said to them, Destroy this temple, and in three days I will raise it up. The Jews then said, Six and forty years were spent in building this temple; and wilt thou raise it up in three days? But he spoke of the temple of his body. »

During his abode in Jerusalem, he wrought several miracles, by which many were induced to believe in him, and amongst the rest, Nicodemius, a noted pharisee, and one of the rulers or magistrates, who came to Jesus by night, and was instructed by him, concerning the necessity of being born again of water and the Holy Spirit, if he would enter into the kingdom of God. He also inculcated to him the wonders of the goodness and love of God to men, in giving them his only begotten Son, that they might not perish; and that this Son of God was to be lifted up, as the serpent was in the desert; that whosoever believed in him might be rescued from eternal death, and brought to everlasting life.

After these things, Jesus came into the land of Judea, with his disciples, where he abode with them, and baptized. And as many had resorted to him, it gave occasion of jealousy to the disciples of John, to see their master's glory eclipsed, by the crowds that forsook him to follow Jesus. But the Baptist told them, that what made them uneasy became to him a subject of joy; saying, that he was not the Christ, the true bridegroom of the Church of God, but the friend of the bridegroom, who rejoiced to hear his voice; and that he, Jesus, must increase, but himself decrease.

CHAP. VIII.—*Christ returns to Galilee, and publishes his Gospel there, and confirms it with innumerable Miracles. John, iv, Matt. iy, &c.*

WHEN therefore Jesus understood that the Pharisees had heard that Jesus made more disciples, and baptized more than John, (though Jesus himself did not *commonly* baptize, but his disciples,) he left Judea, and departed again into Galilee. In his way, passing through the territories of the Samaritans, he came to Jacob's well, near the city of Sichem. Here a woman of the city coming to draw water, he took occasion to speak to her of the living water, that he should give to them that believed in him, which should become in them a fountain of water, springing up into everlasting life; and in conclusion, having told her the history of her whole life, he convinced both her, and many of the inhabitants of that city, with whom he remained two days, that he was indeed the Saviour of the world.

When he came to Cana of Galilee, a certain ruler, whose son was sick at Capharnaum, besought him, to come down and heal his son, who was at the point of death. Jesus said to him, Unless you see signs and wonders, you believe not. The ruler said to him, Sir, come down before my son die. Jesus said to him, Go thy way, *thy son liveth*. The man having believed the word which Jesus said to him, went his way; and as he was going down, his servants met him, and brought word that his son was living. He asked of them the hour wherein he grew better. And they said to him, Yesterday, at the seventh hour, the fever left him. And the father knew that it was the very hour that Jesus said to him, *Thy son liveth*; and himself believed, and his whole house.

Jesus afterwards went about all Galilee, teach-

ing in the synagogues, and preaching the gospel of the kingdom of God, and healing all manner of sickness, and diseases among the people. And now his fame spread so rapidly throughout all Syria, that they brought all that were afflicted with divers diseases and torments, and such as were possessed by devils, as well as lunatics and paralytics, to be healed by him; which occasioned great multitudes from Galilee, from Decapolis, from Jerusalem, from Judea, and from beyond the Jordan, to follow him.

Amongst the towns of Galilee none were more favoured with the miracles of Christ than Capharnaum, and the neighbouring towns of Corozain and Bethsaida. Here he begun to preach and cast out devils with authority, to the astonishment of every one. Mark, i. Going out of the synagogue into the house of Simon, he healed Simon's wife's mother in an instant, by commanding the fever to depart from her. In the evening of the same day, they brought all that were diseased and possessed with devils to him, when the whole city was collected together at the door. But by the imposition of his hands he healed every one of them. And devils departing from many, crying out, *Thou art the Son of God.* But he rebuking them, suffered them not to speak; for they knew that he was the Christ. Luke, iv.

Here also amongst several other miracles he healed in an instant the paralytic that had been brought to him by four men in a bed, only by these words, *Arise, take up thy bed, and go into thy house:* Luke, v, and cured, although absent, the Centurion's servant of the like disease in reward of his master's faith: *Go,* said he, *and as thou hast believed, so be it done thee;* and the Centurion's servant was healed at the same hour. Matt. viii.

Yet these cities did not correspond with his favours, nor turn away from their sins by a sincere conversion and penance, and therefore he upbraids them, Matt. xi, and assures them, that it shall be more tolerable for the idolatrous cities of Tyre and Sidon in the day of judgment than for them.

As for his native city of Nazareth, their incredulity would not suffer him to work any miracle amongst its inhabitants. Upon which, when he told them in their synagogue, that no prophet was accepted in his own country, (alledging the examples of the prophets Elias and Eliseus,) filled with anger and indignation, they rose up, and thrusting him out of the city, brought him to the brow of the hill upon which their city was built, that they might cast him down headlong. But he passing through the midst of them went his way. Luke, iv.

CHAP. IX.—*Other Miracles of Christ. John sends his Disciples to him. John's Martyrdom.* Matt. viii. ix. Luke, vii, viii.

AT Capernaum Jesus entered in a little ship with his disciples, and gave orders that they should cross over to the land of the Gerasenes, which is opposite Galilee. Whilst they were sailing, he laid himself down to sleep in the hinder part of the ship upon a pillow; when behold a great storm arising, the waves beat into the ship, and terrified them with the apprehension of its sinking. Hereupon his disciples came and awaked him, saying, Master, save us, we shall perish, Jesus saith to them, Why do ye fear, O ye of little faith? Then rising up, he commanded the winds and the sea, and a great calm immediately ensued, at which all present wondered, saying, What manner of man is this, whom the winds and the sea obey?

When he landed on the other side of the water,

there met him two men that were possessed with devils, coming out of the sepulchres so exceedingly fierce, that none could venture to pass by that way, who cried out, What have we to do with thee, Jesus, Son of God? Art thou come hither to torment us before the time? Whereupon Jesus asked their names, which they said was *Legion*, (for they were many,) and they besought him that he would not command them to go into the deep, but suffer them to pass into a herd of swine, that were feeding on the mountains, which he permitted. Whereupon the devils going out of the men, went into the swine, and immediately the whole herd, in number two thousand, ran violently down from the mountains into the sea, and perished in the waters. Matt. viii, &c.

When Jesus was returned; among the multitude that waited for him; was Jairus the ruler of the synagogue, who came and fell down at his feet, beseeching him that he would come into his house, for he had an only daughter almost twelve years old, who was dying. Now it happened, as he went (being pressed by the multitude,) that a certain woman, afflicted by an issue of blood for twelve years, who, after having expended all her substance on physicians, could not obtain any relief, came behind him and touched the hem of his garment, (with a strong faith,) and was immediately cured. Whereupon Jesus said, Who has touched me? But Peter and these that were with him, said, Master, the multitudes throng and press upon thee, and dost thou say, Who touched me? And Jesus said, Somebody hath touched me; for I know that a virtue is gone from me. The woman, seeing that she was discovered, came trembling and fell down before his feet, declaring before all the people the reason why she had touched him and how

she was immediately healed. But he said to her, Daughter, thy faith hath made thee whole, go thy way in peace.

While he was yet speaking, there came one who said to the ruler of the synagogue, Thy daughter is dead, trouble him not. But Jesus having overheard him, said to the father of the maid, Fear not, believe only and she shall be safe. And when he came to the house, he suffered none to enter, with him, but Peter, James, and John, and the father and mother of the maiden. When they all wept and mourned for her, he said, Weep not; the maiden is not dead, but sleepeth; but they laughed him to scorn, knowing that she was actually dead. But when Jesus, taking her by the hand, cried, out, *Maid, arise*, her spirit returned, and she arose immediately; then he bid them give her something to eat. Her parents were greatly astonished; but he charged them to tell no one what was done. Luke, viii.

Another miracle of the like nature he wrought, when going into Naim; he met at the gate the corpse of a young man carrying out to be buried, (the only son of his mother, who was a widow,) attended by a great number of the people of that city. When the Lord saw her, he was moved with compassion, and said, Weep not; and when, on approaching near, he had touched the bier, they that carried it stood still; when behold, no sooner had he said, *Young man, I say to thee, Arise*, than he that was dead sat up, and began to speak; and he delivered him to his mother. And all present being seized with fear, they glorified God, saying, *A great prophet is risen up amongst us; and God hath visited his people.* Luke, vii.

At this time, the disciples of John the Baptist, (who was cast into prison by order of Herod, the

Tetrarch, whom he had reprehended for his incestuous marriage with his brother's wife,) came and told him all these wonders. Whereupon he sent two of them to Jesus to put this question to him, « *Art thou him that art to come, or look we for another?* » Now at the very time when they came to Jesus, he was employed in curing many of their diseases, casting out evil spirits, and in restoring sight to the blind. Whereupon answering, he said, « Go and relate to John what you have heard and seen; the blind see—the lame walk—the lepers are cleansed—the deaf hear—the dead arise again—the gospel is preached to the poor—and blessed is he who shall not be scandalized in me. » And when the messengers departed, he spoke to the people concerning John, declaring him to be a prophet, yea, and more than a prophet; for that it was written of him, *Behold, I send my angel before thy face, who shall prepare thy way before thee.* Malach. iii. And that amongst those that were born of women, there had not arisen a greater. Luke, vii.

Shortly afterwards St. John was beheaded by the order of Herod, at the request of the daughter of the wicked Herodias, his brother's wife, who bore an implacable hatred to him for opposing her incestuous marriage. And thus the Baptist fell, a martyr to justice, truth and purity.

CHAP. X.—*Christ chooses his Twelve Apostles. His Sermon on the Mount.* Matt. v. Luke, vi.

JESUS went out to a mountain where he spent the whole night in the prayer of God, that is to say, in the most fervent prayer. And when the day returned, calling his disciples together he chose twelve of them, whom he named Apostles: Simon,

whom he surnamed Peter; and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James, and Judas Iscariot, who betrayed him. And coming down with them, he stood in a plain, where the company of his disciples, and a great multitude from all Judea as well as from Jerusalem, and the sea coast of Tyre and Sidon, came to hear him, and to be healed of their diseases. And he cured such as were troubled with unclean spirits. And all the multitude sought to touch him; for a virtue proceeded from him, that healed all. » Luke, vi.

And here our Lord was pleased to preach that excellent sermon recorded by the Evangelist, Matt. v, vi, and vii, so full of admirable lessons of christian morality. And first, in order to undeceive worldlings with regard to their false notions of a happy life, and to teach his followers the true way to secure to themselves everlasting happiness, he explains what are commonly called the *eight Beatitudes*: giving us to understand, that neither honours, riches, pleasures, nor any of these things of which the world is so fond, can make us happy: but that the way to be truly happy, and to secure to our souls a happiness that shall never end, with the living God, is to be *poor in spirit*, by disengaging our hearts from worldly riches; to be *humble*, by being little in our own eyes—to be *meek*, by suppressing and overcoming our passion—to *mourn*, by a spirit of compunction—to *hunger and thirst*, by an ardent desire and earnest pursuit after true christian *justice* and *righteousness*—to be *merciful* and charitable to each other—to be *clean of heart*, by an uprightness and purity in all our intentions and affections—to keep *peace with all*, and as far as in our power to bring all others to *peace*; and

lastly, to *suffer* with a true christian spirit, whatever evils are inflicted on us *for justice sake*.

In the next place, he puts his disciples and all his ministers in mind, that they are by their office, and ought to be, by their preaching and lives, *the salt of the earth*, to season all men with heavenly wisdom; and the *light of the world*; not to lie hid under a bushel, but to be set on a candlestick, to give light to all that are in the house of God, in order that all may be brought to glorify God. And that if this salt should lose its savour, it will absolutely be good for nothing, but to be cast out, and trodden under foot by all men.

He adds, that except our virtue and righteousness exceed that of the Scribes and Pharisees, (by being more solid and internal,) we shall not enter into the kingdom of heaven. That for this, it is not enough to refrain from the act of *murder*; but that the passion of anger in the heart, and much more when it breaks out into words of indignation and reproach, endangers the soul's being cast into hell: and that no offering we can make to God can be acceptable to him, so long as we refuse to be reconciled to our neighbour.

In like manner, as to *adultery*, that it is not enough to refrain from the commission of this sin; for that whosoever looketh on a woman so as to lust after her, hath already committed adultery with her in his heart. Then as to removing the occasions of the sins of this kind, were, they as near or dear to us, even as an eye or an hand, our Lord here assures us, we must resolutely part with them, or lose our souls.

In the next place, instead of all manner of profane swearing, he recommends simplicity of speech, *Yea, yea; No, no*; since whatever is more than these proceedeth from evil.

He also forbids every species of hatred, malice, or desires of revenge, and commands us to love our enemies, to do good to them that hate us, and to pray for such as persecute and calumniate us, that we may be true children and followers of our heavenly Father; and adds: *Forgive, and you shall be forgiven; give, and it shall be given to you, good measure and pressed down, and shaken together, and running over, shall they give into your bosom.* Luke, vi.

He proceeds than, Matt. vi, to warn us against seeking the applause of men in our good works, lest we should lose the reward of them with God. Hence he recommends privacy in your alms, prayers, and fastings, lest we should lose our reward, by ostentation or vain glory. Here also he hath taught us that most excellent of all prayers which we call *the Lord's Prayer*; and admonished us to lay up for ourselves treasures, not on earth, but in heaven; where neither rust nor moth can consume, nor thieves break through and steal: *For where thy treasure is, saith he, there is thy heart also.* As also to take care that the eye of our intention be always single and pure, by looking towards God, since then our whole soul shall be in the light, which otherwise shall be all darkness.

No one, adds he, can serve two masters, who have opposite claims: we cannot serve both God and Mammon. He exhorts not to be solicitous even for the necessities of life; but to trust in God, since if we, on our parts, endeavour to serve him, he, who takes care of the least of his creatures, will not forsake or neglect his own children. *Seek ye first, saith he, the kingdom of God and his justice, and all these things shall be added unto you.* Be not therefore anxious for to-morrow; for the morrow

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will be solicitous for itself. Sufficient for the day is the evil thereof.

He proceeds, Matt. vii, to forbid all judging and condemning our neighbours; and censures those who are clear sighted, with respect to the slight failings of others, but blind, with regard to the much greater faults of their own; assuring us, that with what measure we mete, it shall be measured to us again; intimating, that whatsoever we should have men to do to us, we must also do to them: *For this, saith he, is the law and the prophets.*

By way of encouragement to prayer, he adds, « Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you. For if you, being evil, know how to give good gifts to your children, how much more will your Father that is in heaven give good things (even his good Spirit,) to them that ask him?

« Enter ye in at the narrow gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be who go in thereat. O how narrow is the gate, and strait is the way that leads to life; and few there be that find it!

« Beware of false prophets, that come to you in sheep's cloathing; but inwardly are ravenous wolves: by their fruits you shall know them. A good tree cannot bring forth evil fruit: neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit shall be cut down, and shall be cast into the fire. Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven.»

But they who have not done the will of God,

nor kept his commandments, how strong soever their faith may have been, though they may even have wrought miracles, shall be sent away by the great Judge, with *I know you not : depart from me ye workers of iniquity.*

CHAP. XI.—*Christ cleanses the Lepers, and works divers other Miracles.* Matt. viii, x. Luke, vi, &c.

WHEN he came down from the mountain, a great multitude followed him, and behold a leper came and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. Whereupon Jesus stretching forth his hand, touched him, saying, *I will. Be thou made clean :* and immediately his leprosy was cleansed. And Jesus said to him, See thou tell no one : but go shew thyself to the priest, and offer the gift which Moses by the law commanded should be offered for the cleansing of lepers.

In like manner he sent ten lepers to the priests, Luke, xvii, whom he was pleased to cleanse whilst they were on their journey. On which occasion he applauded the faith and devotion of the Samaritan ; who on finding himself cleansed, returned back and falling at his feet, glorifying God with a loud voice, returning thanks ; whilst the other nine went their way, and took no notice of the benefit.

As to his other miracles, recorded by the Evangelists, we read, Matt. ix, that two blind men followed him, crying out and saying, *Have mercy on us, O Son of David.* When he entered the house and the blind men had come to him, Jesus said to them, *Do you believe that I can do this unto you ?* to which they replied, *Yea, Lord.* Then he touched their eyes, saying, *According to your faith be it done unto you :* and having opened their eyes, he charged them not to tell the miracle he had

wrought to any one; but they going out, spread his fame abroad through all the country. When the blind whom he had cured were gone out, they brought him a dumb man possessed with a devil. After he had cast out the devil, the dumb man spoke, at which the multitude exclaimed with astonishment, saying, « Never was the like seen in Israel. »

Amongst the miracles of Christ, many were wrought on the sabbath-day, to the great scandal of the preciser sort of the Jews; whose objections he nevertheless clearly confuted, both from the law, and their own practice. Thus he healed on the sabbath the man whose right hand was withered, by only bidding him stand up in the midst, and stretch forth his hand, Luke, vi. Thus he cured the deformed woman, who for eighteen years had been bent down towards the earth, without being able to look upwards, by only laying his hands upon her, Luke, xiii. Thus he healed the man afflicted with the dropsy, Luke, xiv. And the man at the pool of Bethesda, of his eight and thirty years infirmity, by only bidding him take up his bed and walk, John, v. Thus, in fine, he gave sight to the man that was born blind, by only spreading some clay he had made with his spittle upon his eyes, and sending him to wash in the pool of Siloe, John, ix. All these miracles he wrought on the sabbath-day.

CHAP. XII.—*Christ sends out his Twelve Apostles, with the Power of working Miracles. The Lessons he gives them. Matt. x.*

JESUS went about through all the cities and towns, teaching in their synagogues, preaching the gospel, and healing all manner of sickness and diseases. On seeing the multitude, he had com-

passion on them; because they were distressed, like sheep that have no shepherd. Whereupon he saith to his disciples, « The harvest indeed is great, but the labourers are few. Pray ye therefore, the Lord of the harvest, that he send forth more labourers into his harvest. »

Then calling to him the twelve, he began to send them out, two and two, saying, « Go ye not into the way of the Gentiles, and into the cities of the Samaritans enter not: but go ye rather to the lost sheep of the house of Israel, and preach to them, that the kingdom of heaven is at hand. Heal the sick, raise the dead to life, cleanse the lepers, cast out devils: freely you have received, freely give. Take no gold, nor silver, nor money in your purses: nor scrip for your journey, and no coats, nor shoes, but only sandals, for the workman is worthy of his meat. And when you come into a house, salute it, saying, Peace be to this house. And if that house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you.

« Behold I send you as sheep in the midst of wolves. Be ye therefore as wise as serpents, and harmless as doves. But beware of men: for they will deliver you up in councils, and they will scourge you in their synagogues, &c. And you shall be hated by all men for my sake. But he that shall persevere to the end, shall be saved. The disciple is not above his master, nor the servant above his lord. If they called the good man of the house Belzebul, how much more them of his household? Therefore fear them not; for nothing is covered that shall not be revealed, nor hid that shall not be known.

« Fear not them that kill the body, and are not able to kill the soul; but rather fear him that can

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destroy both body and soul in hell. Are not two sparrows sold for a farthing? and yet not one of them shall fall on the ground without your Father: the very hairs of your head are all numbered. Fear not therefore; better are you than many sparrows. Whosoever therefore shall confess me before men, I will also confess him before my Father who is in heaven. But whosoever shall deny me before men, him also will I deny before my father who is in heaven.

« He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not up his cross, and followeth not me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it. He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. And whosoever shall give to drink to one of these little ones, a cup of cold water, only in the name of a disciple, Amen, I say to you, he shall not lose his reward. »

The apostles having thus received their commission and instructions, went through the towns, preaching « That men should do penance, Mark, vi. And they cast out many devils, and anointed with oil many that were sick, and healed them. Then coming together to Jesus, when they related to him what they had done and taught, he said to them; Come ye apart into a desert place, and rest a little; for there were so many coming and going, that they had not so much as time to eat. And going into a ship, they went to a desert place apart: but the crowd who saw them going, ran flocking thither on foot from all the cities, and got there before them. »

CHAP. XIII.—*Christ feeds five thousand with five Loaves and two Fishes. He walks upon the Sea.*
 Matt. xiv. Mark, vi. Luke, ix. John, vi.

WHEN Jesus, coming out of the ship, saw the great multitude, he had compassion on them; and healing their sick, he spoke to them of the kingdom of God. The day being now far spent, his disciples came to him, saying, This is a desert place, and the hour is now late, send them therefore away into the next villages and towns, that they may buy food for themselves. But he answering, said, Give you them to eat. We have, replied they, but five loaves and two fishes; therefore unless we go and buy food for so great a multitude, even two hundred pennyworth of bread would not be sufficient, that every one of them might take a little. Then Jesus commanded that they should all sit down by companies on the green grass. And they sat down in ranks by hundreds, and by fifties. And when he had taken the five loaves and two fishes, looking up to heaven, he blessed and broke the loaves, and gave them to his disciples to set before them; and having divided the two fishes among them when they all eat, and had their fill, they collected twelve baskets full of the fragments that remained; altho' the number of those that had eaten, was five thousand men, besides women and children.

Jesus then bid his disciples to get into the ship, and go before him over the water, whilst he dismissed the multitude. But they having witnessed what a miracle he had wrought, said, This is of a truth the prophet that is to come into the world. When Jesus, therefore, perceived that they were about to take him by force, and make him king, he fled into the mountain alone, and prayed there.

Now about the fourth watch of the night the ship in the midst of the sea was tossed by the waves,

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(for the wind was contrary.) When Jesus saw them labour hard in rowing, he came to them walking upon the water; and when they saw him, being terrified, they said, It is an apparition, and cried for fear. Whereupon Jesus immediately said to them, Take courage; be not afraid, It is I. Then Peter said, Lord, if it be thou, bid me come to thee upon the water: and he said, Come. Peter accordingly going down out of the ship walked upon the water to come to Jesus. But finding the wind strong, he became afraid: and when he began to sink, he cried out, *Lord save me.* And immediately Jesus stretching forth his hand, took hold of him, and said, O thou of little faith, why didst thou doubt? And when they had got again on board the ship, the wind ceased; and they presently landed safe at the place to which they were going.

Then they that were in the ship came and worshipped him, saying, *Thou art truly the Son of God.* And when they were gone out of the ship, they who knew him ran immediately throughout that whole country, and began to carry about in beds those that were sick, wherever they heard he was; and into what towns, villages or cities he entered, they laid the sick in the streets, and besought him that they might touch but the hem of his garment; and as many as touched him were made whole.

CHAP. XIV.—*Christ cures the Daughter of the Woman of Canaan, and many others: and feeds four Thousand with seven Loaves.* Matt. xv. Mark, vii.

WHEN Jesus went into the coast of Tyre and Sidon, behold a woman of Canaan came after him, crying out, *Have mercy on me, O Lord, thou Son of David: my daughter is grievously troubled by a devil; but he answered not a word.* Whereupon his disciples came and besought him, saying, Send

her away, for she crieth after us. *I was only sent,* answered he, *to the sheep that were lost of the house of Israel.* She nevertheless came up and worshipped him, saying *Lord help me.* But he answering said, It is not good to cast the bread of the children to the dogs. *Yea, Lord, replied she, but the whelps also eat of the crumbs that fall from the table of their masters.* Whereupon Jesus said to her, *O woman, great is thy faith, be it done to thee as thou wilt:* and her daughter was cured from that hour.

When he departed from those coasts, and came to the sea of Galilee, they brought him one that was deaf and dumb, and besought him to lay his hand upon him. Jesus taking him aside from the multitude, put his fingers into his ears; and having touched his tongue with his spittle and looked up to heaven, he groaned, and said, *Ephpheta,* that is, *be thou opened.* And immediately his ears were opened and the string of his tongue was loosed, and he spoke plainly.

« Then Jesus having ascended a mountain and sat down, there came a vast concourse of people, having with them the dumb, the blind, the lame, the maimed, &c., and many others whom they cast down at his feet, and he healed them; so that the multitudes wondered exceedingly, beholding the dumb to speak, the lame to walk, the blind to see: and they glorified the God of Israel.

« Jesus then calling together his disciples, said to them, I have compassion on the multitude, because they have continued with me three days, and have now nothing to eat;—I will not send them away fasting, lest they faint in the way. But his disciples said to him, Whence should we procure so many loaves in the desert, as to satisfy so great a multitude? How many loaves have you? said Jesus. Seven, answered they, and a few little fishes. Then having commanded the multitude to sit down on

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the ground, he took the seven loaves and the fishes, and giving thanks, he broke them and gave them to his disciples, and the disciples to the people, and when they had all eat and were filled, they took up seven baskets full of what remained of the fragments. Now the number of them that did eat were four thousand, besides women and children. »

CHAP. XV.—*Christ cures the blind Man at Bethsaida. Peter's Confession: He is rebuked for opposing Christ's Passion. The necessity of Self-Denial.* Matt. xvi. Mark, viii.

WHEN Jesus came to Bethsaida, they brought a blind man to him, and besought him to touch him. Whereupon taking the blind man by the hand, and leading him out of the town, he spit upon his eyes, and laying his hands on them, asked him if he saw any thing? The man, looking up, said, I see men like trees, walking. Jesus afterwards laid his hands again upon his eyes; and he began to see, and was restored perfectly to his sight, and he bid him tell nobody.

« After this when Jesus went with his disciples to the towns of Cesarea Philippi he asked them on the way, *Whom do men say the son of Man is?* to which they replied, Some say thou art John the Baptist, others Elias, and others Jeremias or one of the prophets. But, saith Jesus, *Whom do you say that I am?* Simon Peter answered, *Thou art the Christ, the Son of the living God.* Jesus answering him, said, « Blessed art thou, Simon Barjona; because flesh and blood hath not revealed this to thee, but my Father who is in heaven. And I say to thee, Thou art Peter, (*Cephas*, a Rock,) and upon this rock I will build my church, and the gates of hell shall not prevail against it. And to thee will I give the keys of the kingdom of heaven; and whatsoever

thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven. »

Then Jesus began to tell his disciples openly that he must go to Jerusalem, and suffer many things from the ancients, and the scribes, and the chief priests, and be put to death, and that on the third day he should rise again. Whereupon Peter began to rebuke him, saying, *Lord, be it far from thee:—this shall not be unto thee.* But Jesus turning about, and seeing his disciples, said to Peter, Get thee behind me, *Satan*, (which name signifies *adversary*, and is here given to Peter for opposing the passion of Christ,) because thou savourest not the things that are of God, but the things that are of men.

« Then Jesus said to his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life, shall lose it; and he that shall lose his life for my sake shall find it. For what doth it profit a man, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? For the Son of Man shall come in the glory of his Father, with his angels; and then will he render to every man according to his works. »

CHAP. XVI.—*Christ is transfigured; he cures the lunatic Child; pays the Didrachma; inculcates the Necessity of Humility; and pronounces his Woes against Scandal.* Matt. xvii, xviii. Mark, ix. Luke, ix.

THEN Jesus took with him Peter and James and John, and went up into a high mountain to pray. And whilst he was praying, he was transfigured before them. « And his face did shine as the sun; and his garments became glittering and exceeding white as snow, so as no fuller on earth can

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make white. And behold there appeared to them Moses and Elias, in glory, talking with him; and they spoke of his decease that he should accomplish in Jerusalem. Then Peter said to Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshadowed them; and lo, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. And the disciples hearing, fell upon their face, and were very much afraid. And Jesus came and touched them, and said to them, Arise, and be not afraid. And when they lifted up their eyes, they saw no man but only Jesus. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, till the Son of Man be risen from the dead.

« And when he was come to the multitude, there came to him a man, who, falling down on his knees before him, said, Master, have pity on my son, for he is a lunatic, and suffereth much: for he falleth often into the fire, and often into the water: and I brought him to thy disciples, and they could not cure him. And Jesus asked, How long time is it since this hath happened to him? And he said, From his infancy. But if thou canst do any thing, have compassion on us, and help us. And Jesus saith to him, If thou canst believe, all things are possible to him that believeth. And immediately the father of the boy crying out with tears, said, I do believe; Lord, help thou my unbelief. Now when they brought the child to Jesus, immediately the spirit troubled him; and being thrown down upon the ground, he rolled about foaming. Then Jesus, seeing the multitude running together, rebuked the unclean spirit, saying, Thou deaf and

dumb spirit, I command thee, Go out of him, and enter no more into him. Then crying out, and greatly tearing him, he went out of him: and he became as one dead, inasmuch as many said, He is dead. But Jesus taking him by the hand, lifted him up, and he arose, and the child was cured from that hour. Then the disciples asked Jesus privately, Why could we not cast him out? Jesus said, because of your unbelief; adding at the same time, that this kind is not cast out but by prayer, and fasting.

« And when they were come to Capharnaum, they that received the didrachmas, » (*a tax of half a shekel or stater, for the service of the temple.*) « came to Peter, and said to him, Doth not your master pay the Didrachma? He said, Yes. And when he was come into the house, Jesus prevented him, saying, What is thy opinion, Simon? Of whom do the kings of the earth take tribute or custom? Of their own children or of strangers? And he said, Of strangers. Jesus said to him, Then the children are free. But that we may not scandalize them, Go thou to the sea, and cast in a hook; and that fish which shall first come up, take; and when thou hast opened its mouth, thou shalt find a stater: take that, and give it to them for me and thee.

« At that hour the disciples came to Jesus, saying, Who, thinkest thou, is the greatest in the kingdom of heaven? And Jesus calling to him a little child, set him in the midst of them, and said, Amen, I say to you, Unless you be converted, and become as little children, you shall not enter into the kingdom of heaven, Whosoever therefore shall humble himself as this little child, he is the greatest in the kingdom of heaven. And he that shall receive one such little child in my name, receiveth me. But he that shall give scandal to one of these

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little ones, that believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea. Woe to the world because of scandals. For it must needs be, (considering the wickedness and corruption of men,) that scandals come: but nevertheless, woe to that man by whom the scandal cometh.

« And if thy hand, or thy foot, or thy eye scandalize thee, that is, if any one as near or dear to thee as a hand, or a foot, or an eye, cause thee to offend God, thou must at all events part with the occasion of thy sin, or expect to be cast into hell, where the worm never dieth, and the fire is never quenched. » Mark, ix. « Take heed that ye despise not one of these little ones; for I say to you, that their angels in heaven always see the face of my Father who is in heaven. For the Son of man is come to save that which was lost. And it is not the will of your Father who is in heaven, that one of these little ones should perish.

« If then thy brother shall offend against thee, (or give the scandal by his bad example,) go and reprove him by fraternal correction, between thee and him alone. If he shall hear thee, thou shall gain thy brother. But if he will not hear thee, take with thee one or two more. And if he will not hear them, tell the Church. And if he will not hear the Church, let him be to thee as the heathen and the publican. Amen, I say to you, Whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven. »

CHAP. XVII.—*Christ sends forth his seventy-two Disciples: he invites all to himself; and recommends universal Charity, by the Example of the good Samaritan. Luke, x.*

AFTER these things the Lord appointed other seventy-two; and sent them two and two before his face, into every city and place, whither he himself was to come. He gave them also the like instructions, as he before had given to the twelve, with the like power of healing, and casting out devils. Adding woe to those cities that would not receive them. And telling them, He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him, that sent me.

« And the seventy-two returned with joy, saying, Lord, the devils are also subject to us in thy name. And he said to them, I saw Satan as lightning falling from heaven. Behold I have given you power to tread upon serpents and scorpions, and upon all the power of the enemy; and nothing shall hurt you. But yet rejoice not in this, that spirits are subject to you; but rejoice in this, that your names are written in heaven.

« In that same hour he rejoiced in the Holy Ghost, and said I give thanks to thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and knowing, and hath revealed them to little ones. Yea, Father, for so it hath seemed good in thy sight. All thing are delivered to me by my Father. And no one knoweth the Son but the Father; nor doth any one know the Father but the Son; and he to whom the Son will reveal him. Come to me all you that labour (Matt. xi,) and are heavy laden, and I will refresh you. Take up, my yoke upon you, and learn of me, because I am meek and humble of heart; and

you shall find rest to your souls. For my yoke is sweet, and my burden is light.

« Then turning to his disciples, he said, Luke, x, Blessed are the eyes which see the things that you see. For I say to you that many prophets and kings have desired to see the things that you see, and have not seen them: and to hear the things that you hear, and have not heard them.

« And behold a certain lawyer stood up, tempting him, and saying, Master, what shall I do to possess eternal life? But he said to him, What is written in the law? How readest thou? He answering said, *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself.* And he said to him, Thou hast answered right: this do and thou shalt live. But he, willing to justify himself, said to Jesus, And who is my neighbour? And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among robbers, who striped him and wounded him, and went away, leaving him half dead. Now it chanced that a certain priest went down the same way; and seeing him, he passed by. In like manner also a levite, when he was near the place and saw him, passed by. But a certain Samaritan, being on his journey, came near him, and seeing him was moved to compassion; and going up to him, bound up his wounds, pouring in oil and wine; and setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pieces of money, and gave them to the innkeeper, and said, Take thou care of him: and whatsoever thou shall spend over and above, I at my return will repay thee. Which of these three, in thy opinion, was neighbour to him that fell among robbers? But he said, He that shewed mercy

to him. And Jesus said to him, Go, and do thou, in like manner. » In which parable, under the figure of the good Samaritan, he has given himself as an example to us of that charity which he would have us to exercise to all, without distinction of nation or opinion.

CHAP. XVIII.—*Other Lessons of Christ to his Disciples.* Luke, xii, &c.

1. « **B**EWARE ye of the leaven of the Pharisees, which is hypocrisy.

2. « Take heed and beware of all covetousness: for a man's life doth not consist in the abundance of the things which he possesseth. The land of a rich man brought forth plenty of fruits. And he thought within himself, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and will build greater: and into them will I gather all things that are grown to me, and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years, take thy rest, eat, drink, and make good cheer. But God said to him, Thou fool, this night do they require thy soul of thee; and whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich towards God.

3. « Fear not little flock: for it hath pleased your Father to give you a kingdom. Sell what you possess, and give alms. Make to yourself bags which grow not old, a treasure in heaven which faileth not: where no thief approacheth, nor moth corrupteth. For where your treasure is, there will your heart be also.

4. « Let your loins be girt, (by a restraint of your passions and lusts) and lamps burning in your hands (by the bright example of your virtues,) and be you

like to men who wait for their lord, when he shall return from the wedding; that when he cometh and knocketh, they may immediately open to him. Blessed are those servants whom the lord when he cometh shall find watching. Amen, I say to you, that he will gird himself and make them sit down to meat, and passing will minister to them. And if he shall come in the second watch, or if he shall come in the third watch, and find them so, blessed are those servants. But this know ye, that if the householder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broke open. Be you then also ready; for at what hour you think not, the Son of Man will come. And what I say to you, I say to all, Watch.»

5. Christ also inculcates the absolute necessity of the virtue of penance, that is, of a hearty repentance for our sins, and a thorough conversion of the soul from sin to God. «Think yov,» saith he, Luke, xiii, «that those Galileans, whose blood Pilate mingled with their sacrifices, were sinners above all the men of Galilee, because they suffered such things? I say to you, No; but except you be penitent, you shall all likewise perish. Or those eighteen upon whom the tower fell in Siloe, and slew them. Think you that they also were debtors above all the men that dwelt in Jerusalem? I tell you, No: but except you do penance, you shall all likewise perish.»

6. He also perpetually inculcates the necessity and efficacy of prayer, and a pious importunity and perseverance in prayer, with a strong faith and confidence in God. Luke, xviii. «He spoke also a parable to them, that we ought always to pray, and not faint, saying, There was a judge in a certain city, who feared not God, nor regarded man. And there was a certain widow in that city; and she

came to him, saying, Avenge me (that is, do me justice,) of my adversary. And he would not for a long time. But afterwards he said within himself, Although I fear not God, nor regard man, yet because this widow is troublesome to me, I will avenge her, lest continually coming she weary me out. And the Lord said, Hear what the unjust judge saith. And will not God avenge his elect, that cry to him day and night? I say to you he will quickly avenge them. But when the Son of Man cometh, shall he find, think you, *faith* upon earth? » Where he gives us to understand, that it is the weakness of our *faith* that is the cause why we are so lukewarm in our prayers; as this lukewarmness is the cause why our prayers are not heard, and consequently is the source of all our miseries.

7. He teaches us also by the parable of the Pharisee and the Publican, Luke, xviii, that our prayer shall then be effectual, when it is presented before the throne of God by a contrite and humble heart. As it was in the case of the publican, who standing a far off from the altar of God, not daring so much as to lift up his eyes to heaven, and striking his breast, with this short, but fervent prayer, *O God, be merciful to me a sinner*, was justified upon the spot: whilst the Pharisee, full of conceit of himself, and despising all others, carried nothing home from the temple but his own condemnation.

8. Another necessary condition of our prayer to be heard, is, that we are in charity with all the world. « When ye shall stand to pray, (Mark, xi,) forgive if you have ought against any man; that your Father who is in heaven, may forgive you also your sins. But if you will not forgive, neither will your Father that is in heaven forgive you your sins. » As an instance of which, in the parable of the king who would take an account of his servants, Matt.

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xviii, we find that this great master delivered up to eternal torments the servant that owed him ten thousand talents, because he would not forgive his fellow servant a debt of one hundred pence. « So also, saith our Lord, shall my heavenly Father do to you, if you forgive not every one his brother, » (not in profession of words only, but) *from your hearts.*

9. Christ also frequently inculcates the danger to which men are exposed by riches, more especially when they set their hearts upon them; or by occasion of them, lead a sensual, voluptuous and idle life: of which he gives an instance, Luke, xvi. « There was, saith he, a certain rich man, who was clothed in purple and fine linen; and feasted sumptuously every day. And there was a certain beggar, named Lazarus, who lay at his gate full of sores, desiring to be filled with the crumbs that fell from the rich man's table; and no one did give him: moreover, the dogs came and licked his sores.— Now it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. And the rich man also died, and he was buried in hell. And lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water to cool my tongue, for I am tormented in this flame. And Abraham said to him, Son, remember that thou didst receive good things in thy life time and, likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is fixed a great chaos: so that they who would pass from hence to you cannot, nor from thence come hither. And he said, Then, father, I beseech thee, that thou wouldst send him to my father's house: for I have five brethren, that he may testify

to them, lest they also come to this place of torments. And Abraham said to him, They have Moses and the prophets; let them hear them. But he said, No, father Abraham, but if one went to them from the dead, they will do penance. And he said to him, If they will not hear Moses and the prophets, neither will they believe if one rise again from the dead. »

10. Many other great lessons of life Christ has delivered in parables. Particularly the necessity of our corresponding with the calls and graces of God; in the parable of the marriage feast, Matt. xvii, and of our bringing with us the wedding garment of divine charity. The esteem and affection we ought to have for the reign of his grace and divine love in our souls; so as to be ready to part with all things else for the purchasing of this treasure, Matt. xiii. The dispositions with which we ought to hear the word of God, and to bring forth fruit by it, in the parable of the sower, Matt. xiii. The necessity of our labouring till the end of our life in cultivating the vineyard of our souls, if we would secure the wages of a happy eternity, Matt. xx. The making to ourselves friends of the mammon of iniquity, by works of mercy and liberal alms, that when we shall fail, they may receive us into the happy mansions of eternal life; in the parable of the unjust steward, Luke, xvi. In like manner the necessity of our watching to keep the lamps of our faith burning, with the oil of charity and good works, if we would not be eternally excluded, with the foolish virgins, from the nuptials of the Lamb, Matt. xxv. In fine, the good use we are bound to make of all the talents we are intrusted with, and the dreadful consequences of our burying them in the earth; in the parables of the talents, Matt. xx, &c., and of the pounds, Luke, xix.

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CHAP. XIX.—*The merciful Dealings of Christ with Sinners. The Parable of the lost Sheep, and of the Prodigal.* Luke, vii, xv.

THE prophets in giving the character of Christ, take particular notice of his wonderful meekness and loving kindness to poor sinners. The same evidently appears by many instances throughout the gospel, both in his doctrine and his practice; and this same spirit he recommended to his disciples, Luke, ix, when James and John proposed the calling down fire from heaven to consume the Samaritans, who had refused to receive him. And he « turning rebuked them, saying, You know not of what spirit you are. The Son of Man came not to destroy, but to save souls. » And so remarkable was this merciful disposition of our Lord towards poor sinners, that one of the greatest objections that his enemies made to his conduct, was that he was *a friend of publicans and sinners.*

To make a trial how far he would carry this his favour to notorious sinners, that they might have an occasion of accusing him, they brought to him one day, when he was teaching in the temple, a woman taken in adultery, and said to him, John, viii, « Master, this woman was even now taken in adultery: now Moses in the law commanded us to stone such a one. But what sayest thou? Jesus made no answer; but stooped down, and wrote with his finger on the ground. And when they continued asking him, he lifted up himself, and said to them, He that is without sin among you, let him first cast a stone at her. And again he stooped down and wrote on the ground. But they hearing this, went out one by one, beginning at the eldest, and Jesus alone remained, and the woman standing in the midst. Then Jesus lifting up himself, said to her, Woman, where are they that

accused thee? Hath no man condemned thee? And she said, No man, Lord. And Jesus said, Neither will I condemn thee. Go, and now sin no more. »

But Christ did not only favourably receive and absolve poor sinners whom he had attracted to himself in his mercy; he also advanced them, by his grace, to a high degree of sanctity; of which we have an illustrious instance, Luke, vii, in that happy penitent, who, hearing that our Lord was at meat in the house of a Pharisee, brought an alabaster box of ointment, and standing behind at his feet, began to wash them with her tears, and wiped them with the hairs of her head, and she kissed his feet, and anointed them with the ointment. On which occasion the Lord was pleased to declare, that many sins were forgiven her, because she had loved much; and sending her away, absolved her from all her sins. Now this penitent sinner is belived to have been Mary Magdalen, out of whom he had cast seven devils; and who from this time, with other holy women, attended upon our Lord in his preaching, ministering to him of her substance, and keeping close to him both in life and death, with an incomparable love.

In justification of his merciful dealings with sinners, the Lord proposed, Luke, xv, to the Scribes and Pharisees who murmured at him, the following parable: « What man is there of you, who hath a hundred sheep, that if he lose one of them, both not leave the ninety-nine in the desert, and go after that which was lost until he find it? And when he hath found it, doth he not lay it upon his shoulders rejoicing: and coming home, call together his friends and neighbours, saying to them, Rejoice with me, because I have found my sheep that was lost? I say to you, that even so there shall be joy in heaven, before the angels of God, upon one sinner

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doing penance, more than upon ninety-nine just, who need not penance. He said also, « A certain man had two sons: and the younger of them said to his father, Give me the portion of substance that falleth to me. And he divided unto them his substance. And not many days after, the younger son gathering all together, went abroad into a far country; and there wasted his substance with living riotously. And after he had spent all, there came a mighty famine in that country, and he began to be in want. And he went and joined himself to one of the citizens of that country. And he sent him into his farm to feed his swine. And he would fain have filled his belly with the husks which the swine did eat; and no man gave unto him. And returning to himself, he said, How many hired servants in my father's house have plenty of bread, and I here perish with hunger? I will arise, and I will go to my father, and say to him, Father I have sinned against heaven, and before thee: I am not now worthy to be called thy son: make me as one of thy hired servants. And rising up, he went to his father. And when he was yet a great way off, his father saw him, and was moved with compassion, and running to him, fell upon his neck, and kissed him. And the son said to him, Father, I have sinned against heaven, and before thee: I am not now worthy to be called thy son; make me as one of thy hired servants. But the father said to his servants, Bring forth quickly the first robe, and put it on him, and put a ring on his hands, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat, and make merry. Because this my son was dead, and is come to life: he was lost, and is found. And they began to make merry. Now his elder son was in the field: and when he came, and drew nigh to the house, he heard music

and dancing: and he called one of the servants, and asked, What these things meant? And he said to him, Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe. And he was angry, and would not go in. His father therefore going out, began to entreat him. And he answering, said to his father, Behold for so many years do I serve thee, and I have never transgressed thy commandment; and yet thou hast never given me a kid to make merry with my friends; but as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf. But he said to him, Son, thou art always with me, and all I have is thine. But it was fit that we should make merry, and be glad; for this thy brother was dead, and is come to life again; he was lost, and is found.

CHAP. XX.—*Christ is persecuted by the Jews: they seek his Death.*

OUR Lord came to his own, that is, among his chosen people; and his own received him not. He came to impart to them everlasting life; and they chose to persecute him unto death. And first his countrymen the Nazarenes, as we have seen above, sought to cast him headlong down a precipice; but he passing through the midst of them went his way. Luke, iv. Then the Pharisees, his perpetual enemies, upon occasion of working miracles on the sabbath-day, Mark, iii, « made a consultation with the Herodians against him, how they might destroy him. But he quietly retired with his disciples to the sea. After this some of them came to him, Luke, xiii, saying, Depart, and get thee hence; for Herod hath a mind to kill thee. But he only said to them, Go, and tell that fox, Behold I cast out devils, and do cures to-day and to-morrow,

and the third day I am consummated. Nevertheless, I must walk to-day, and to-morrow, and the day following; because it cannot be that a prophet perish out of Jerusalem. Jerusalem, Jerusalem, that killest the prophets and stonest them that are sent to thee, how often would I have gathered thy children, as the hen doth her chickens under her wings, and thou wouldst not? Behold your house shall be left to you desolate. And I say to you that you shall not see me, till the time come when you shall say, *Blessed is he that cometh in the name of the Lord.* »

But the most violent persecutions which our Lord had to endure, were from the Jews of Jerusalem. First, upon occasion of his curing on the sabbath-day, the infirm man at the pool of Bethesda; and bidding him take up his bed and walk, John, v, of which they pretended to make a capital crime. But when, in defence of what he had done, he told them, « My Father worketh until now, and I work; they sought the more to kill him, because he did not only break the Sabbath, but also said God was his Father, making himself equal to God. »

This persecution was the cause of his retiring out of Jerusalem, and walking only in Galilee, John, vii, till, upon occasion of the feast of the Tabernacles, he went up privately; and when the solemnity was half over, he began again to teach in the temple: inviting all to come to him, to drink of the water of life. Upon this the magistrates sent officers to apprehend him. But as his time was not yet come, they had no power to meddle with him; and returning to their masters, declaring that *never did man speak like this man.*

The following day Jesus taught again in the temple, John, viii, saying, « I am the light of the world. He that followeth me, walketh not in darkness, but shall have the light of life. » Here the Pharisees

contradicted him; and ceased not to oppose his doctrine, till upon his saying to them, « Abraham your father rejoiced that he might see my day: he saw it, and was glad. And before Abraham was made, I am.—They took up stones to cast at him. But Jesus hid himself, (he made himself invisible to them,) and went out of the temple.

His giving sight to the man born blind, John, ix, on the Sabbath-day, was a new occasion of offence. But their rage against him was more increased, when, after telling them, John, x, that he was the door of the sheepfold, and the good Shepherd, who laid down his life for his sheep, he added, « My sheep hear my voice; and I know them, and they follow me. And I give them eternal life; and they shall not perish for ever, and no one shall snatch them out of my hand. That which my Father hath given me, is greater than all: and no one can snatch them out of the hand of my Father. I and my Father are one. They took up stones to stone him. And Jesus said to them, Many good works I have shewed you from my Father; for which of these works do you stone me? The Jews answered, For no good work do we stone thee, but for blasphemy; and because that thou, being a man maketh thyself God. Jesus answered, Is it not written, *I said you are Gods?* If he called them Gods to whom the word of God was spoken, (and the scripture cannot be broken,) do you say of him whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though you will not believe me, believe the works; that you may know and believe, that the Father is in me, and I in the Father. They sought therefore to take him; but he escaped out of their hands, and went away beyond the Jordan, and abode there, »

CHAP. XXI.—*Christ raiseth Lazarus to Life.*

John, xi.

“ **W**E read, Luke, x, that Jesus entered into a certain town, and that a woman whose name was Martha received him into her house. And she had a sister whose name was Mary; who also sat at the feet of the Lord, and heard his words. But Martha was busy about much serving; and she stood and said, Lord, hast thou no care that my sister hath left me alone to serve? Speak to her, that she may help me. And the Lord answering said to her, Martha, Martha, thou art careful, and art troubled about many things. But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her. ”

Now this town, where these holy sisters lived; with their brother Lazarus, and had the happiness sometimes to entertain our Lord, was Bethania, near Jerusalem. And whilst he was absent, at the distance of two days journey, beyond Jordan, Lazarus, was taken with a grievous sickness. The sisters then sent to Jesus, saying, “ Lord, behold he whom thou lovest is sick. Jesus said, this sickness is not unto death, but for the glory of God, that the Son of God may be glorified by it. After this he staid in the same place two days. And then he said to his disciples, Our friend Lazarus is asleep; but I go, that I may wake him.

“ Now when he arrived at Bethania, he found that he had been four days in the grave. And many of the Jews were come thither from Jerusalem, to comfort the sisters. Now Martha hearing that Jesus was come, went out to meet him, and said to him, Lord, if thou hadst been here, my brother had not died. But now also I know, that whatsoever thou wilt ask of God, God will give it thee. Jesus said to her, Thy brother shall rise again. Martha

saith to him, I know that he shall rise again in the resurrection at the last day. Jesus said to her, I am the resurrection and the life; he that believeth in me, although he be dead, shall live; and every one that liveth and believeth in me, shall not die for ever. Believest thou this? She saith to him, Yes, Lord; I have believed that thou art Christ, the Son of the living God, who art come into this world.

« When she had said these things, she went and called her sister Mary; who arose quickly, and coming to the place where Jesus was, seeing him, fell down at his feet, and said, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews that were come with her weeping, he groaned in the spirit and troubled himself, and said, Where have you laid him? They said to him, Lord, come and see. And Jesus wept.

« The Jews therefore said, Behold, how he loved him. But some of them said, Could not he that opened the eyes of the man born blind, have caused that this man should not die? Jesus therefore again groaning in himself, cometh to the sepulchre. Now it was a cave; and a stone was laid over it. Jesus saith, Take away the stone. Martha saith to him, Lord, by this time he stinketh, for he is of four days. Jesus saith to her, Did I not say to thee, that if thou wilt believe, thou shalt see the glory of God. So they took the stone away. And Jesus lifting up his eyes, said, Father, I give thee thanks, that thou hast heard me, and I know that thou hearest me always; but because of the people that stand about, have I said it, that they may believe that thou hast sent me. When he had said those things, he cried with a loud voice, Lazarus, come forth. And presently he that had been dead came forth, bound feet and hands with winding bands,

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and his face was bound about with a napkin. Jesus said to them, Loose him, and let him go.

« Many therefore of the Jews who were come to Mary and Martha, and had seen the things that Jesus did, believed in him. But some of them went to the Pharisees, and told them the things that Jesus had done. So the chief priests and the Pharisees gathered a council, and said, What do we, for this man both many miracles? And if we let him alone so, all men will believe in him; and the Romans will come, and take away our place and nation.» Caiphas, who was the high priest that year, suggested to them that it was expedient for them, that one man should die for the people, that the whole nation might not perish. And upon this they came to a fixed resolution to put him to death.

CHAP. XXII.—*Christ's last Journey to Jerusalem.*

He gives Sight to the Blind at Jericho: is entertained there by Zacheus. His supper at Bethania.
Luke, xviii, xix. John, xii.

JESUS retired upon this occasion into a country near the desert. But upon the approach of the solemn feast of the pasch, « he took unto him the twelve, and said to them, Behold we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of Man. For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon; and after they have scourged him, they will put him to death; and the third day he shall rise again. And they understood none of these things.

« Now when he drew nigh to Jericho, a certain blind man sat by the way side begging. And when he heard the crowd passing by, he asked what this meant? And they told him, that Jesus of Nazareth was passing by. And he cried out, Jesus, Son

of David, have mercy on me. And they that went before rebuked him, that he should hold his peace. But he cried out much more, Son of David, have mercy on me. Then Jesus standing, commanded him to be brought to him. And when he was come near, he asked him, What wilt thou that I do to thee? But he said, Lord, that I may see. And Jesus said to him, Receive thy sight; thy faith hath made thee whole. And immediately he saw, and followed him, glorifying God. And all the people, when they saw it, gave praise to God.

« And entering in he walked through Jericho. And behold there was a man named Zacheus, who was the chief of the publicans, and he was rich. And he sought to see Jesus, who he was: and he could not for the crowd, because he was low of stature. And he ran before, and climbed up into a sycamore-tree, that he might see him; for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said to him, Zacheus, make haste and come down; for to day I must abide in thy house. And he made haste and came down, and received him with joy. And when they all saw it they murmured, saying, That he was gone to be a guest with a man that was a sinner. But Zacheus stood, and said to the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have wronged any man of any thing, I restore him four fold. Jesus said to him, this day is salvation come to thy house; because he also is a son of Abraham. For the son of man is come to seek and to save that which was lost. »

Going out from Jericho he gave sight to two other blind men. Matt. xx. And proceeding in his journey, « he came to Bethania, six days before the pasch. John, xii. And they made him a supper there, in the house of Simon the leper, and Martha

served: but Lazarus, whom he had raised to life, was one of them that were at table with him. Mary then took a pound of ointment of right spikenard, of great price, and poured it on his head as he was at table, Matt. xxvi, and anointed the feet of Jesus, and wiped them with her hairs; and the house was filled with the odour of the ointment. Then said Judas, To what purpose was this waste? Why was not this ointment sold for three hundred pence, and given to the poor? Now he said this, not because he cared for the poor, but because he was a thief, and having the purse, carried what was put therein.

« But Jesus said, Matt. xvi, Why do you trouble this woman? For she hath wrought a good work upon me. For the poor you have always with you, (and whensoever you will you may do them good, Mark, xiv,) but me you have not always. She hath done what she could: she has come before hand to anoint my body for the burial. Amen I say to you, Wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memorial of her. A great multitude therefore of the Jews, John, vii, knew that he was there; and they came not for Jesus sake only, but that they might see Lazarus, whom he had raised from the dead. But the chief priests thought to kill Lazarus also; because many of the Jews by reason of him went away and believed in Jesus. »

CHAP. XXIII.—*Christ enters Jerusalem riding upon an Ass.* Matt. xxi. Mark, xi. Luke, xix. John, xii.

« **O**N the next day a great multitude that was come to the festival, hearing that Jesus was coming to Jerusalem, went forth to meet him with branches of palm-trees in their hands. And when he was come to Bethphage, he sent two of his dis-

ciples, saying, Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her; loose them, and bring them to me: and if any man shall say any thing to you, say ye, That the Lord hath need of them; and forthwith he will let them go.

« The disciples did as Jesus had commanded them; and they brought the ass and the colt, and laid their garments upon them, and made him sit thereon. And a very great multitude spread their garments in the way; and others cut down boughs from the trees, and strewed them in the way. And when he was now coming near the descent of mount Olivet, the whole multitude of his disciples began with joy to praise God with a loud voice, for all the mighty works they had seen, » [particularly for that wonder which most of all engaged their attention, of his calling Lazarus out of his monument,] « and they cried out, Hosanna to the son of David; Blessed is he that cometh in the name of the Lord: Hosanna in the highest. »

And here, upon occasion of certain Gentiles who desired to see our Lord, John, xii, Jesus said, « The hour is come that the Son of Man shall be glorified. Amen, Amen I say to you, Unless the grain of wheat fall into the ground and die, itself remaineth alone; but if it die it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world, keepeth it unto life eternal. If any man minister to me, let him follow me; and where I am, there also shall my minister be. If any man minister to me, him will my Father honour. Now is my soul troubled. And what shall I say? Father, save me from this hour. But for this cause came I to this hour. Father, glorify thy name. A voice therefore came from heaven: I have both glorified it, and I will glorify it again.

The multitude then that stood and heard, said, That it thundered. Others said, An angel spoke to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment (the trial and condemnation,) of the world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, (by the death of the cross,) will draw all things to myself. Yet a little while the light is among you. Walk whilst you have the light, that the darkness may not overtake you. Whilst you have the light, believe in the light, that you may be the children of light.

« And when he drew near to Jerusalem, Luke, xix, seeing the city, he wept over it, saying, If thou also hadst known, and that in this thy day, the things that are for thy peace; but now they are hidden from thy eyes. For the days shall come upon thee; and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground: and they shall not leave in thee a stone upon a stone; because thou hast not known the time of thy visitation.

« And entering into the temple, he began to cast out them that sold and that bought there, saying to them, It is written, *My house is the house of prayer*: but you have made it a den of thieves. And the blind and the lame came to him in the temple, Matt. xxi, and he healed them. And he was teaching daily in the temple. But in the evening he went out with the twelve to Bethania. And the chief priests and the rulers of the people sought to destroy him: and they found not what to do to him; for all the people was very attentive to hear him. »

CHAP. XXIV.—*The Acts of the four last Days of Christ's Life.* Matt. xxi. Mark, xii. Luke, xx.

« **T**HE morning after his entry into Jerusalem, when he was returning into the city from Bethania, he was hungry: and seeing a fig tree by the way side, he came to it, and found nothing on it but leaves only; and he saith to it, May no fruit grow on thee henceforward for ever. And immediately the fig-tree withered away to the very roots. [As a figure of the reprobation of the unbelieving Jews.] And when he was come into the temple, and was teaching there, the chief priests and ancients of the people (who sought his life,) came up to him. And he spoke to them in parables.

« There was a certain householder, who planted a vineyard, and made a hedge round about it, and dug in it a wine-press, and built a tower, and let it out to husbandmen; and went into a strange country. And when the time of the fruit drew near, he sent his servants to the husbandmen, to receive the fruits of it. But they laid hands on his servants, and one they beat, another they killed, another they stoned. Again he sent other servants more than the former; and they did to them in the like manner. And last of all he sent to them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come let us kill him, and we shall have his inheritance. And taking him, they cast him forth out of the vineyard, and killed him. When therefore the Lord of the vineyard shall come, what will he do to these husbandmen? He will bring those evil men to an evil end: and he will let out his vineyard to other husbandmen, that shall render him the fruit in due season.

« Have you never read in the scriptures, *The stone which the builders rejected, the same is become the head*

of the corner? By the Lord this hath been done, and it is wonderful in our eyes. Therefore I say to you, The kingdom (the Church,) of God shall be taken from you, and shall be given to a nation bringing forth the fruit thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall it shall grind him to powder. Now the chief priests and Pharisees hearing these things, would have laid hands on him, but they feared the multitude, because they held him as a prophet.

• Then they sent to him some of their disciples, Matt. xxii, with the Herodians, saying, Master, we know thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man; for thou dost not regard the person of men. Tell us therefore what dost thou think, Is it lawful to give tribute to Cæsar, or not? But Jesus knowing their wickedness, said, Why do you tempt me, ye hypocrites? Shew me the coin of the tribute. And they offered him a penny. And Jesus saith to them, Whose image and inscription is this? They said to him, Cæsar's. Then he saith to them, Render therefore to Cæsar the things that are Cæsar's; and to God, the things that are God's.

• Then the Pharisees being gathered together, one of them, a doctor of the law, asked him, Mark, xii, which was the first commandment of all? And Jesus answered him, The first commandment of all is, *Hear, O Israel: The Lord thy God is one God. And thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength.* This is the first and the greatest commandment. Matt. xxii. And the second is like this, *Thou shalt love thy neighbour as thyself.* On these two commandments dependeth the whole law and the prophets.

• And Jesus sitting over against the treasury,

beheld how the people cast money into the treasury, Mark, xii, and many that were rich cast in much. And there came a certain poor widow, and she cast in two mites, which make a farthing. And calling his disciples together, he said to them, Amen I say to you, this poor widow hath cast in more than all they who have cast into the treasury. For all they did cast in of their abundance; but she of her want cast in all she had, even her whole living.

« And as he was going out of the temple, Mark, xiii, one of his disciples said to him, Master, behold what manner of stones, and what buildings are here? And Jesus answering, said to him, Seest thou all these great buildings? There shall not be left a stone upon a stone that shall not be thrown down. His disciples said to him, Tell us when shall these things be; and what shall be the sign when they shall begin to be fulfilled?

In his answer he speaks at large of many things that were to come, partly before the destruction of Jerusalem, and partly before the end of the world. Amongst the rest he tells them, Luke, xxi, « When you shall see Jerusalem compassed about with an army, then know that the desolation thereof is at hand. Then let them that are in Judea flee to the mountains; and let them that are in the midst thereof depart out; and let not them that are in the countries enter into it. For these are the days of vengeance, that all things may be fulfilled that are written. And there shall be great distress in the land, and wrath upon this people. And they shall fall by the sword, and shall be led away captives into all nations; and Jerusalem shall be trodden down by the Gentiles, till the times of the nations be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion, and roaring of the

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sea and of the waves; men withering away for fear and expectation of what shall come upon the whole world: for the powers of heaven shall be moved. And then they shall see the Son of Man coming in a cloud with great power and majesty, &c. And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness, and the cares of this life; and that day come upon you suddenly. For as a snare it shall come upon all that sit upon the face of the whole earth. Watch ye therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of Man. »

He gives us also the following process of the last judgment. Matthew, xxv. « When the Son of Man shall come in his majesty, and all the angels with him, then shall he sit on the seat of his majesty; and all nations shall be gathered together before him; and he shall separate them from one another, as the shepherd separates the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say to them that shall be on his right hand, Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you took me in; I was naked, and you clothed me; sick, and you visited me; I was in prison, and you came to me. Then shall the just say, Lord, when did we see thee hungry, and fed thee, &c.? Or when did we see thee sick, or in prison, and came to thee? And the King answering, shall say to them, Amen I say to you: As long as you did it to one of these my least brethren, you did it to me. Then shall he say to them that shall be on his left hand, Depart from me, you cursed, into everlasting fire, which was

prepared for the devil and his angels. For I was hungry, and you gave me not to eat; I was thirsty, and you gave me not to drink; I was a stranger, and you took me not in; naked, and you clothed me not; sick, and in prison, and you did not visit me. Then shall they also answer him, saying, Lord when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee? And then he shall answer them, saying, Amen I say to you; As long as you did it not to one of these least ones, neither did you do it to me. And these shall go into everlasting punishment; but the just into life everlasting. »

CHAP. XXV.—*The Treason of Judas : Christ's last Supper.* Matthew, xxvi. Mark, xiv. Luke, xxii. John, xii.

« **N**OW the feast of the unleavened bread, which is called the pasch, was at hand. And the chief priests and the ancients of the people were gathered together into the palace of the high priest, who was called Caiphas; and they consulted together how they might apprehend Jesus, and put him to death. Then Satan entered into Judas, who was surnamed Iscariot, one of the twelve: and he went to the chief priests and magistrates, and said to them, What will you give me, and I will deliver him unto you? And they appointed him thirty pieces of silver. And from thenceforth he sought the opportunity to betray him in the absence of the multitude.

« And on the first day of the unleavened bread, on which it was necessary that the pasch should be killed, Luke, xxii, Jesus sent Peter and John to prepare the pasch, saying, Behold, as you go into the city, there shall meet you a man carrying a pitcher of water; follow him into the house where he entereth in; and you shall say to the good man of

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the house, The master saith to thee, where is the guest chamber, where I may eat the pasch with my disciples? And he will shew you a large dining-room furnished, and there prepare. And they going, found as he had said to them: and they made ready the pasch. And when the hour was come, he sat down, and the twelve apostles with him. And he said to them, With desire I have desired to eat this pasch with you before I suffer. For from this time I will not eat it, till it be fulfilled in the kingdom of God. And having taken the cup, he gave thanks, and said, Take and divide it among you; for I say to you, that I will not drink of the fruit of the vine, till the kingdom of God come. »

And now the supper of the paschal lamb being done, he proceeded to the institution of the new pasch of the New Testament; for a preparation for which, to shew the purity with which we are to approach it, and at the same time to give us in his own person a wonderful example of humility and charity, he was pleased to wash the feet of his disciples, not excepting the traitor himself.

Then sitting down again to table, he « took bread, and blessed, and broke, and gave to his disciples, and said, Take ye and eat: this is my body, Matt. xxvi, which is broken for you. 1 Cor. xi. Do ye this for a commemoration of me. In like manner after he had supped, taking the chalice, he gave thanks, and gave to them, saying, Drink ye all of this; for this is my blood of the New Testament, which shall be shed for you, and for many, for the remission of sins. And they all drank of it. Mark, xiv.

« Then Jesus was troubled in spirit, John, xiii, and he testified, and said, Amen, Amen I say to you, One of you will betray me. And the Son of Man indeed goeth, Luke, xxii, according to that which is determined: but woe to that man by whom

he shall be betrayed. And they began to enquire among themselves, which of them it was that should do this thing? Then Peter beckoned, John, xiii, to the disciple whom Jesus loved, who leaned upon his breast, that he might ask. And Jesus answered, It is he to whom I shall reach bread dipped. And when he had dipped the bread he gave it to Judas Iscariot. And after the morsel, Satan entered into him. And he went out immediately. Now it was night.

“And when he was gone out, Jesus said, Now is the Son of Man glorified: and God is glorified in him, and will also glorify him in himself; and immediately he will glorify him. Little children, I give you a new commandment, That you love one another as I have loved you, that you also love one another. In this shall all men know that you are my disciples, if you have love for one another.”

After this he said to them, Matt. xxvi, “All you shall be scandalized in me this night. For it is written: *I will strike the shepherd, and the sheep of the flock shall be dispersed.* But after I shall be risen again, I will go before you into Galilee. And Peter answering said, If all men shall be scandalized in thee, I will never be scandalized. And the Lord said, Luke, xxii, Simon, Simon, behold Satan hath desired to have you, that he might sift you as wheat. But I have prayed for thee, that thy faith may not fail: and thou being once converted, confirm thy brethren. And he said to him Lord, I am ready to go with thee both into prison, and to death.—Jesus said to him, Matt. xxvi, Amen I say to thee, That in this night, before the cock crow, thou wilt deny me thrice. Peter saith to him, Though I should die with thee, I will not deny thee. And in like manner said all the disciples.

And here St. John sets down, chap. xiv, xv, xvi,

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the discourse which our Lord made that night to his disciples, to comfort them, who were all troubled at his departure; and to give them his last lessons of life. « Let not, » said he, chap. xiv, « your heart be troubled. You believe in God; believe also in me. In my Father's house there are many mansions, I go to prepare a place for you; and I will come again, and will take you to myself, that where I am you also may be. I am the way, the truth, and the life: no man cometh to the Father but by me. I am in the Father, and the Father in me. He that believeth in me, the works that I do, he shall do also; and greater than these shall he do, because I go to the Father; and whatsoever you shall ask the Father in my name, that I will do. If you love me, keep my commandments. And I will ask the Father, and he shall give you another Paraclete (Comforter,) that he may abide with you for ever; the Spirit of truth, who shall abide with you, and be in you. I will not leave you orphans: I will come to you. He that hath my commandments and keepeth them, he it is that loveth me. And he that loveth me, shall be loved by my Father; and I will love him, and will manifest myself to him; and we will come to him, and will make our abode with him.

« These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, my peace I give to you, not as the world gives do I give to you. Let not your heart be troubled, nor let it be afraid. I go away, and I come again to you. Abide in me, and I in you. chap. xv. As the branch cannot bear fruit of itself, unless it abide in the vine; so neither can you, unless you abide in

me; for without me you can do nothing. If any one abide not in me, he shall be cast forth as a branch and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. If you abide in me, and my words abide in you, you shall ask whatever you will, and it shall be done to you. In this is my Father glorified, that you bring forth very much fruit.

« As the Father hath loved me, I also have loved you. Abide in my love. If you keep my commandments, you shall abide in my love; as I also have kept my Father's commandments, and do abide in his love. This is my commandment that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends. You are my friends, if you do the things that I command you. You have not chosen me, but I have chosen you; and have appointed you, that you should go, and should bring forth fruit, and your fruit should remain.

« I have yet many things to say to you, chap. xvi, but you cannot bear them now. But when the Spirit of truth is come, he will teach you all truth. A little while, and now you shall not see me; and again a little while, and you shall see me; because I go to the Father. Amen I say to you, That you shall lament and weep, but the world shall rejoice; and you shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in labour hath sorrow, because her hour is come; but when she hath brought forth the child, she remembereth her anguish no more, for joy that a man is born into the world. So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice; and your joy no man shall take from you. »

CHAP.

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CHAP. XXVI.—*Christ's Passion and Death.* Matt. xxvi, xxvii. Mark, xiv, xv. Luke, xxii, xxiii. John, xviii, xix.

AFTER Jesus had said all these things, and they had sung a hymn, he went forth, according to his custom, beyond the brook Cedron, to a country place called Gethsemani, on mount Olivet, where there was a garden, into which he entered with his disciples. « Then he said to them, Sit you here, till I go yonder and pray. Matt. xxvi. And taking with him Peter, and the two sons of Zebedee, he began to grow sorrowful, and to be sad. Then he saith to them, My soul is sorrowful even unto death: stay you here, and watch with me. And going a little further, he fell upon his face, praying and saying, O my Father, if it is possible, let this chalice pass away from me; but yet not my will, but thine be done. And he cometh to his disciples, and findeth them asleep. And he saith to Peter, What! could you not watch one hour with me? Watch ye and pray, that ye may not enter into temptation. The spirit indeed is willing, but the flesh weak. Again he went the second time and prayed, saying, O my Father, if this chalice may not pass away, but I must drink it, thy will be done. And he cometh again, and findeth them asleep; for their eyes were heavy. And leaving them, he went away again, and he prayed the third time, saying the same words. And there appeared to him an angel from heaven, Luke, xxii, strengthening him. And being in an agony, he prayed the longer. And his sweat became as drops of blood trickling down upon the ground. And when he rose up from prayer, he came to his disciples, and he saith to them, Sleep ye now, and take your rest. Mark, xiv. It is enough; the hour is come; behold the Son of Man shall be betrayed into the hands of sinners. Rise, let us go. Behold

he is at hand that will betray me. While we was yet speaking, Judas having received a band of men, John, xviii, and servants from the chief priests and the Pharisees, cometh to the place, with lanthorns, and torches, and weapons. And he had given them a sign, Mark, xiv, saying, Whomsoever I shall kiss, that is he, lay hold on him, and lead him away carefully.

« Jesus therefore knowing all things that should come upon him, John, xviii, went forth, and said to them, Whom do ye seek? They answered him, Jesus of Nazareth. Jesus saith to them, I am he. Now Judas also who betrayed him, stood with them. As soon then as he had said to them, I am he, they went backward and fell to the ground. Again therefore he asked, Whom do ye seek? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if then ye seek me, let these go their way.

« Now Judas, as he had promised, coming up to Jesus, said to him, Hail Rabbi. And he kissed him. And Jesus said to him, Friend whereto art thou come? Judas, dost thou betray the Son of Man with a kiss? And they that were about him, seeing what would follow, say to him, Lord shall we strike him with the sword? And one of them (Peter,) drawing his sword, struck the servant of the high priest, and cut off his right ear. Then Jesus said to Peter, Put up thy sword into its scabbard. The chalice which my Father hath given me, shall I not drink it? Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? How then shall the scriptures be fulfilled, that so it must be done. Matt. xxvi. And when he had touched his ear, he healed him. In the same hour, Jesus saith to the multitudes, You are come out as against a robber with

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swords and clubs, to apprehend me. When I was daily with you teaching in the temple, you did not stretch forth your hands against me. But this is your hour, and the power of darkness. Then they laid hold on him, and bound him, and led him away. And the disciples all fled. But Peter followed him at a distance to see the end. »

And first they brought him before Annas; where he meekly received a blow on the face from one of the servants. Then they led him away to the house of Caiphas the high-priest, where the scribes and the ancients were assembled. « And here the chief priests and the council sought for evidence against Jesus, that they might put him to death. And they found none, though many false witnesses had come in. And last of all there came two false witnesses, and they said, We heard him say, I will destroy this temple, (made with hands,) and in three days will build another, not made with hands, Mark, xiv, and their witness did not agree. And the high priest rising up, said to him, Answerest thou nothing to the things which these witness against thee? But Jesus held his peace. Then the high priest said to him, I adjure thee by the living God, that thou tell us, if thou be the Christ the Son of God? And Jesus said to him, « I am. » Mark, xiv. And you shall see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high priest rent his garments, saying, He hath blasphemed, what further need have we of witnesses? You have heard the blasphemy. What think you? And they all condemned him to be guilty of death. Then they began to spit on him, and to cover his face, and to buffet him; and others struck his face with the palms of their hands, saying, Prophecy unto us, O Christ, who it is that struck thee. And

many others things they blasphemously said against him. »

Now Peter followed him into the house of the high priest; and stood with the servants at the fire, which they had made in the hall, and warmed himself: when the portress that had let him in, seeing him at the fire, first put the question to him, and then positively affirmed that he was with Christ.— But he denied him, saying, Woman, I know him not. Then after a little while another maid accused him to the standers by, and was seconded by a man that was in the company: and this occasioned the second denial. And after the space of about an hour, others of the company, who took notice by his speech of his being a Galilean, charged him also with being a disciple, which was confirmed by a kinsman of Malchus, whose ear Peter had cut off, saying, that he had seen him in the garden with him. And this drew on the third denial. And presently the cock crew. « And the Lord turning, looked on Peter. » Luke, xxii. « And Peter remembered the word of the Lord, how he said, Before the cock crow, thou wilt deny me thrice: And Peter went out and wept bitterly.

« When the morning was come, all the chief priests and ancients of the people, took counsel against Jesus to put him to death. And they brought him bound, and delivered him to Pontius Pilate the Governor. Matt. xxvi. Then Judas who betrayed him, seeing he was condemned, repenting himself, brought back the thirty pieces of silver, to the chief priests and the ancients, saying, I have sinned by betraying innocent blood. But they said, What is that to us? Look thou to it. And casting down the pieces of silver in the temple, he went and hanged himself with a halter. »

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brought Jesus before Pilate, Luke, xxii. « They began to accuse him, saying, We have found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying, that he is Christ the king. And Pilate asked him, Art thou the king of the Jews? Jesus answered him, My kingdom is not of this world. John, xix. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews. But now my kingdom is not from hence. Pilate said to him, Art thou a king then? Jesus answered, Thou sayest it, I am a king. For this was I born, and for this came I into the world, that I should give testimony to the truth. Every one that is of the truth, heareth my voice. » Pilate, although he did not understand what this kingdom meant, saw well enough it could not interfere with Cæsar's authority; and as to all the rest they alledged against him, though to his great astonishment Jesus answered never a word, he paid little regard to it; as he plainly perceived they were pushed on by passion and envy, and not by love of justice. And therefore he told them, he found no cause in him, and was for discharging him.

« But they were most earnest, Luke, xxiii, saying, He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place.— And Pilate hearing of Galilee, asked if the man was a Galilean? And when he understood that he belonged to Herod's jurisdiction, he sent him away to Herod, who himself was also at Jerusalem in those days. Now Herod seeing Jesus, was very glad: for he was desirous of a long time to see him, because he had heard many things of him; and he hoped to see some miracle wrought by him. And he questioned him with many words; but he answered him nothing. And the chief priests and

scribes stood by earnestly accusing him, and Herod with his soldiers set him at nought, and mocked him, putting on him a white garment, and sent him back to Pilate.

« Now upon the festival day it was the custom for the governor to release to the people one of the prisoners, whom they should demand. And he had then a notorious prisoner, called Barabbas, who was put in prison for sedition and murder. » Pilate, therefore, being willing to save Jesus, asked the people, whom they would have him release to them, Barabbas, or Jesus who is called Christ. Matt. xxviii. « For he knew that for envy they prosecuted him. And his wife had sent to him, to desire that he would do nothing against that just man; for that she had suffered that day many things in a dream because of him. But the chief priests and the ancients persuaded the people, that they should demand Barabbas, and make Jesus away. What then shall I do, said Pilate, with Jesus who is called Christ? They say all, Let him be crucified. Why, what evil hath he done? said Pilate. But they cried out the more, Let him be crucified.

« Then therefore Pilate took Jesus and scourged him, John, xix, and the soldiers taking him into the hall, gathered together unto him the whole band, and stripping him, they put on him a purple garment; and plating a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying, Hail, king of the Jews. And spitting upon him, they took the reed and struck his head; and they smote him with their hands. Then Pilate went forth again, and said to them, Behold I bring him forth to you, that you may know that I find no cause in him, (so Jesus came forth, wearing the crown of thorns and the purple garment,) and he

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saith to them, Behold the man. When the chief priests and the officers saw him, they cried out, Crucify him, Crucify him. Pilate saith, Take him you, and crucify him; for I find no cause in him. From thenceforth Pilate sought to release him.— But the Jews cried out, If thou release this man, thou art not Cæsar's friend; for whosoever maketh himself a king speaketh against Cæsar. »

Here Pilate's fear of being accused to Cæsar, overcame his resolution; and brought him to comply, against his conscience, to give sentence against Christ; by which he condemned him to the death of the cross. But first taking water, he washed his hands before the people, saying, I am innocent of the blood of this just man; look you to it. And all the people answering, said, His blood be upon us, and upon our children.

« Then he delivered him to them to be crucified. And they took Jesus, and led him out; and two others, malefactors, were also led with him to be put to death. And bearing his own cross, he went forth to the place called Calvary. And in the way they laid hold on one Simon of Cyrene, that was coming out of the country: and they laid the cross on him to carry after Jesus. Luke, xxiii.

« Now there followed him a great multitude of people, and of women who bewailed and lamented him. But Jesus turning to them, said, Daughters of Jerusalem, weep not over me; but for yourselves and for your children. For behold the days shall come, wherein they shall say, Blessed are the barren, that have not borne, &c. And they shall begin to say to the mountains, Fall upon us; and to the hills, Cover us. For if in the green wood they do these things, what shall be done in the dry? And when they came to the place, Matt. xxv, they gave him to drink, wine mingled with gall. And when

he had tasted, he would not drink. And they crucified him there; and the two robbers, one on his right hand, and the other on the left. And Jesus said, Father, forgive them: for they know not what they do. And after they had crucified, him, they divided his garments amongst them, casting lots upon his vesture. And they put over his head his cause, written in Hebrew, Greek, and Latin: *This is Jesus of Nazareth, the King of the Jews.*

« Now, they that passed by, blasphemed him, wagging their heads, and saying, Vah! Thou that destroyest the temple of God, and buildest it up again in three days, save thy own self. If thou be the son of God, come down from the cross. In like manner also the chief priests with the scribes and ancients mocking, said, He saved others, himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

« One also of the robbers that were crucified with him, Luke, xiii, blasphemed him, saying, If thou be the Christ, save thyself and us. But the other answering, rebuked him, saying, Neither dost thou fear God, seeing thou art under the same condemnation. And we indeed justly; for we receive the due reward of our deeds; but this man hath done no evil. And he said to Jesus, Lord, remember me when thou shalt come into thy kingdom. And Jesus said to him, Amen I say to thee, This day thou shalt be with me in paradise.

« Now there stood by the cross of Jesus, John, xix, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore saw his mother and the disciple standing,

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whom he loved, he saith to his Mother, Woman, behold thy Son. And after that he saith to the disciple, Behold thy mother. And from that hour the disciple took her to his own house.

« It was about the sixth hour (mid-day,) when he was crucified. And the sun was darkened. And there was darkness over all the earth until the ninth hour. And about the ninth hour Jesus cried with a loud voice, Eli, Eli, lama sabacthani? that is, My God, my God, why hast thou forsaken me? Matt. xxvii. And some of them that stood there and heard, said, He calleth for Elias. Others said, Let us see whether Elias will come to deliver him.

« Then Jesus knowing that all things were now accomplished, John, xix, that the scriptures might be fulfilled, said, I thirst. Now there was a vessel set there full of vinegar and they took a sponge and filled it with vinegar, and put it to his mouth. And when he had taken the vinegar, he said, It is consummated. Then crying out with a loud voice, he said, Father, into thy hands I commend my spirit. And bowing down his head, he gave up the ghost.

« And behold the veil of the temple was rent in two, from the top even to the bottom, Matt. xxvii, and the earth quaked, and the rocks were rent, and the monuments were opened, and many bodies of the saints that had slept arose; and coming out of the monuments after his resurrection, came into the holy city, and appeared to many.

« Now the centurion and they that were with him watching Jesus, having seen the earthquake, and the things that were done, were greatly afraid, saying, Indeed this was the Son of God. And all the multitude of them that were come together to that sight, Luke, xxiii, and saw the things that were

done, returned striking their breasts. And all his acquaintance, and the women that followed him from Galilee, stood afar off beholding these things.

“ Then the Jews, because it was the eve of the sabbath, that the bodies might not remain on the cross upon the sabbath, (for that was a high sabbath day,) besought Pilate, that their legs might be broken, and that they might be taken away. So the soldiers came and broke the legs of them that were crucified with him. But when they came to Jesus, and saw that he was already dead, they did not break his legs. But one of the soldiers opened his side with a spear; and immediately there came out blood and water.

CHAP. XXVII.—*Christ's Burial and Resurrection.*

“ **A**FTER these things, Joseph of Arimathea, a noble counsellor, who was himself secretly a disciple of Jesus, besought Pilate that he might take away the body of Jesus. And Nicodemus also came, (he who at the first came to Jesus by night,) bringing a mixture of myrrh and aloes, about a hundred pounds weight. So they took the body of Jesus, and wound it up in linen cloths with the spices, as the manner of the Jews is to bury. Now there was a garden in the place where he was crucified; and in the garden a new monument wherein no man had yet been buried, (which Joseph had hewed for himself out of a rock,) and there they laid the body, and rolled a great stone to the door of the monument. Matt. xxvii.

“ On the next day the chief priests and Pharisees came together to Pilate, saying, Sir, we remember how that seducer said, while he was yet alive, After three days I will rise again. Command, therefore, the sepulchre to be guarded until the third day; lest his disciples come and steal him away, and say

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to the people, He is risen from the dead. So the last error shall be worse than the first. Pilate said to them, You have a guard; go guard it, as you know. So they went, and made the sepulchre sure, sealing the stone, and setting guards.

« On the third day early in the morning, there was a great earthquake. And an angel of the Lord, coming down from heaven, rolled back the stone from the door of the monument, and sat upon it. Now his countenance was as lightning, and his raiment as snow. And at the sight of him the guards were struck with terror, and became as dead men. And some of them, coming into the city, told the chief priests all the things that had been done. But they, taking counsel with the ancients, gave a great sum of money to the soldiers, that they should say, His disciples came by night, while we were asleep, and stole his body away. And they taking the money did as they were taught, and spread this word abroad among the people.

« But he rising early on the morning, the first day of the week, appeared first to Mary Magdalen, Mark, xvi, out of whom he had cast seven devils. She went out before it was light, with the other holy women, carrying her sweet spices to anoint the body of Jesus. And coming to the monument, she found the stone rolled away; but the body was not there. Upon this she ran back (John, xx,) to the city, and said to Peter and John, They have taken away the Lord out of the monument, and we know not where they have laid him. » These two apostles ran out to the monument, and entering in, found the linen cloths lying there, and the napkin that had been about his head: and not knowing what to think, went back again to their home. But Mary staid weeping over the sepulchre; and ceased not to seek the beloved of her soul, till she

was favoured with a vision of angels, and then with the sight of our Lord himself. The like favour was also shewed to the other holy women. Matt. xxviii, verses 9, 10.

The same day he overtook two of his disciples in their way to Emmaus; and joining their company, explained to them the scriptures relating to his passion and resurrection; and at length was known to them in the breaking of bread. Luke, xxiv. " Their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to the other, Was not our hearts burning within us, whilst he was speaking in the way, and opening to us the scriptures?

" And they rose up the same hour, and went back to Jerusalem: and they found the apostles gathered together, and those that were with them, saying, The Lord is risen indeed, and hath appeared unto Simon, &c. Now whilst they were speaking these things, (it being now late, and the doors being shut for fear of the Jews,) Jesus suddenly stood in the midst of them, and said, Peace be to you: it is I, be not afraid. But they being troubled and affrighted, thought they saw a spirit. And he said to them, Why are you troubled? See my hands and feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones as you see me have. Then he said, Have you here any thing to eat? And they offered him a piece of broiled fish and a honeycomb. And when he had eaten before them, taking the remains, he gave to them. And he said to them, These are the words which I spoke to you while I was yet with you, That all things must needs be fulfilled which are written in the law of Moses and in the prophets, and in the psalms concerning me. Then he opened their understanding, that they might understand the scriptures. And he

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said, Thus it is written; and thus it behoved the Christ to suffer, and to rise again from the dead the third day; and that penance and remission of sins should be preached in his name, among all nations, beginning first at Jerusalem. »

St. John, speaking of this same manifestation of our Lord to his apostles, chap. xx, adds, that he said to them again, « Peace be to you. As the Father hath sent me, I also send you. And he breathed on them, and said, Receive ye the Holy Ghost: Whose sins you shall forgive, they are forgiven to them; and whose sins you shall retain, they are retained.

« Now Thomas, one of the twelve, was not with them when Jesus came. The other disciples said to him, We have seen the Lord. But he said to them, Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe. And after eight days the disciples were again within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be to you. Then he saith to Thomas, Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side; and be not incredulous, but faithful. Thomas answered and said to him, My Lord, and my God. Jesus saith to him, Because thou hast seen me, Thomas, thou hast believed: Blessed are they that have not seen, and have believed.

« After this Jesus shewed himself again to his disciples, John, xxi, when they were fishing in Galilee, and had taken nothing all the night. In the morning Jesus stood on the shore, and called out to them, Children, have you any meat? They answered, No. He saith to them, Cast the net on the right side, and you shall find. They cast therefore,

and now they were not able to draw it out for the multitude of fishes. Then the disciple whom Jesus loved, saith to Peter, It is the Lord. Which Peter hearing, cast himself into the sea to go to him, and the other disciples came in the ship, (for they were not far from the land,) dragging the net with the fishes. As soon as they came to land, they saw hot coals lying, and a fish laid on them, and bread. Jesus saith to them, Bring hither of the fishes you have now caught. Simon-Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three. Jesus saith to them, Come and dine.

“When they had dined, he saith to Simon Peter, Simon son of Jona, lovest thou me more than these? He saith to him, Yea, Lord, thou knowest that I love thee. He saith to him, Feed my lambs. He saith to him again, Simon, son of Jona, lovest thou me? He saith to him, Yea, Lord, thou knowest I love thee. He saith to him, Feed my lambs. He saith to him the third time, Simon, son of Jona, lovest thou me? Peter was grieved because he said to him the third time, Lovest thou me? And he said to him, Lord, thou knowest all things; thou knowest that I love thee. He saith to him, Feed my sheep. Amen, Amen I say to thee, When thou wast younger thou didst gird thyself, and didst walk where thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not. Now this he said, signifying by what death he should glorify God. Then saith he to Peter, Follow thou me. Peter turning about, saw that disciple whom Jesus loved following; and he saith to Jesus, Lord, and what shall this man do? Jesus saith to him, So I will have him remain till I come, what is it to thee? Follow thou me.

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“The eleven disciples being now returned to Galilee, went to the mountain where Jesus had appointed to them, Matt. xxviii, and there seeing him they adored.” At which time also, as we learn from 1 Cor. xv, “he was seen by above five hundred brethren at once, of whom the greater part remained alive,” (when St. Paul wrote that epistle,) “but some had fallen asleep in the Lord. And Jesus coming, spoke to them, saying, All power is given to me in heaven and in earth. Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world.”

CHAP. XXVIII.—*Christ's Ascension into Heaven.*

AFTER our Lord had, for the space of forty days, confirmed his disciples in the faith of his resurrection, appearing to them, and speaking to them of the kingdom of God; and instructing them in what related to the establishment of his Church; eating with them, he gave them this charge, Mark, xvi, “Go ye into the whole world, and preach the gospel to every creature. He that shall believe, and shall be baptized, shall be saved; but he that shall not believe, shall be condemned. Now these signs shall follow them that shall believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover.”

St. Luke adds, Acts, i, “That he told them not to depart from Jerusalem, till they had received the promise of the Father, which you have heard, said

he, by my mouth. For John indeed baptized with water; but you shall be baptised with the Holy Ghost not many days hence. You shall receive the power of the Holy Ghost coming down upon you, and you shall be witnesses to me in Jerusalem, and in all Judea and Samaria, and even to the uttermost part of the earth.

• Then he led them out, Luke, xxiv, as far as to Bethania, to mount Olivet; and lifting up his hands, he blessed them. And whilst he blessed them, he was raised up in their sight, and was carried up into heaven, where he sitteth at the right hand of God. Mark, xvi. But they adoring, went back to Jerusalem with great joy; and they were continually in the temple, praising and blessing God. •

Till after receiving the promised Spirit, • Going forth they preached every where; the Lord working with them, and confirming the word with signs that followed. • Mark, xvi.

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THE ACTS OF THE APOSTLES,

AND THE ESTABLISHMENT OF THE CHURCH

THROUGHOUT THE WORLD.

Abridged from the Acts and Epistles of the Apostles.

CHAP. I.

Matthias is chosen Apostle in the Place of Judas.
Acts, i.

AFTER the ascension of our Lord, the eleven apostles, returning to Jerusalem, « went up to an upper room, and abode there. And they all continued with one accord in prayer, with the women, and Mary the mother of Jesus, and his brethren. In those days when there were about one hundred and twenty persons assembled together, Peter standing up in the midst of the brethren, said, Men, brethren, the scripture must needs be fulfilled, which the Holy Ghost spoke before by the mouth of David, concerning Judas, who was leader of them that

apprehended Jesus; who was numbered with us, and had obtained part of this ministry. And he indeed hath possessed a field of the reward of iniquity; and being hanged, burst asunder in the midst, and all his bowels gushed out. And it became known to all the inhabitants of Jerusalem; so that the same field was called in their tongue, Hacedama, that is to say, the field of blood. For it is written in the book of Psalms, *Let their habitation become desolate, and let there be none to dwell therein; and his bishopric let another take.* Wherefore of these men who have companied with us, all the time that the Lord Jesus came in and went out amongst us, beginning from the baptism of John till the day wherein he was taken up from us, one of these must be made a witness with us of the resurrection.

“ And they appointed two, Joseph called Barsabas, surnamed Justus, and Matthias. And praying they said, Thou Lord, who knowest the hearts of all men, shew whether of these two thou hast chosen, to take the place of this ministry and apostleship, from which Judas hath by transgression fallen, that he might go to his own place. And they gave them lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles. ”

CHAP. II.—*The Disciples received the Holy Ghost, Peter's Sermon on this Occasion. The piety of the first Converts. Acts, ii.*

“ **N**OW when the day of Pentecost was come, they were all together in one place, and suddenly there came a sound from heaven as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as of fire, and it sat upon every one of them. And they were all filled with

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the Holy Ghost; and they began to speak with divers tongues, as the Holy Ghost gave them to speak.

« Now there were dwelling at Jerusalem, Jews, religious men out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own tongue. And they were all amazed and marvelled, saying, Behold, are not all these men that are speaking Galileans? And how then have we heard every man his own tongue, in which we were born? And they said one to another, What meaneth this? But others mocking, said, These men are full of new wine.

« Then Peter standing up with the eleven, lifted up his voice, and spoke to them, Ye men of Judea, and all you that dwell in Jerusalem, be this known to you, and give ear to my words. For these are not drunk, as you suppose; seeing it is but the third hour of the day. But this is that which was spoken, of by the prophet Joel: *And it shall come to pass in the last days, saith the Lord, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, &c. And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved.*

« Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by mighty works, and wonders, and signs, which God did by him in the midst of you, as you also know. This same, being delivered up to the determinate counsel and fore-knowledge of God, you, by the hands of wicked men, have crucified and slain; whom God had raised up, as David saith concerning him, *My flesh shall rest in hope: because thou wilt not leave my soul in hell, nor suffer the Holy One*



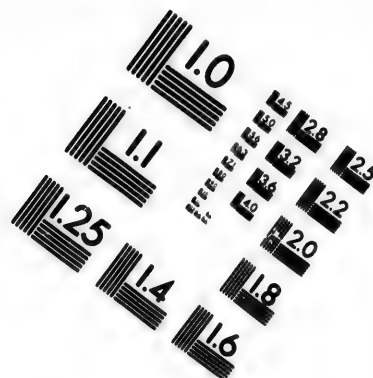
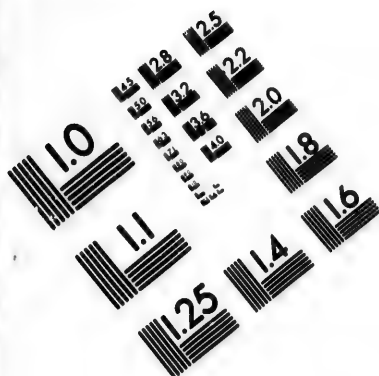
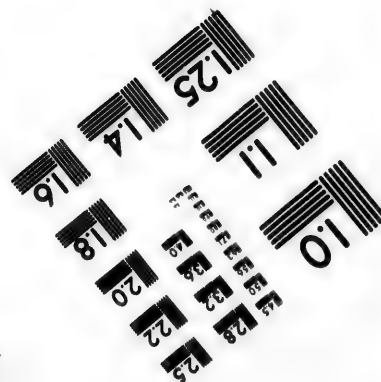
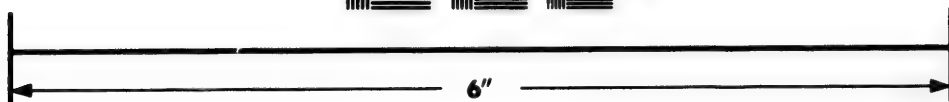
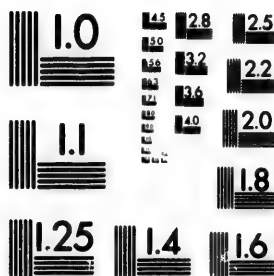


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to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. For as he was a prophet, foreseeing he spoke of the resurrection of Christ: for neither was he left in hell, neither did his flesh see corruption. This Jesus hath God raised up again, whereof we are witnesses. And being exalted by the right hand of God, and having received of the Father the promise of the Holy Ghost, he hath poured forth this which you see and hear. Therefore let all the house of Israel know most assuredly, that God hath made this same Jesus, whom you have crucified, both Lord and Christ.

Now when they had heard these things, they were touched to the heart with compunction. And they said to Peter and to the rest of the apostles, What shall we do? But Peter said to them, Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins; and you shall receive the gift of the Holy Ghost. For the promise is to you, and to your children, and to all that are afar off, whomsoever the Lord our God shall call. And with very many other words did he testify and exhort them, saying, Save yourselves from this perverse generation.

They therefore that received his word were baptized; and there were added to them in that day about three thousand souls. And they were continuing in the doctrine of the apostles, and in the communication of the breaking of bread, and in prayers. And fear came upon every soul; and many wonders and signs were done by the apostles in Jerusalem. And all they that believed were together, and had all things common. They sold their possessions and goods, and divided them to all, according as every man had need. And continuing daily with one accord in the temple, and break-

ing bread from house to house, they took their meat with gladness and singleness of heart; praising God and having favour with all the people. And the Lord added daily to their society such as should be saved.

CHAP. III.—*The Miracle of the lame Man followed by the Conversion of many.* Acts, iii.

NOW Peter and John went up to the temple at the hour of prayer, being the ninth hour. And a certain man, who was lame from his mother's womb, whom they laid every day at the gate of the temple, which is called Beautiful, that he might ask alms of them that went into the temple. He, when he had seen Peter and John about to go into the temple, asked an alms of them. But Peter with John fastening his eyes upon him, said, Look upon us. And he looked earnestly upon them, hoping that he should receive something of them. Then Peter said, Silver and gold I have none; but what I have I give thee: In the name of Jesus Christ of Nazareth, rise up and walk. And taking him by the right-hand, he lifted him up, and forthwith his feet and soles received strength. And he leaping up, stood and walked; and went in with them into the temple, walking, and leaping and praising God. And all the people saw him walking, and praising God. And they knew him that it was he who sat begging alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement, at that which had happened to him.

And as he held Peter and John, all the people ran to them to the porch, which is called Solomon's, greatly wondering. Which Peter seeing said to the people, Ye men of Israel, why wonder ye at this Or why look ye upon us, as if by our strength and

power we had made this man to walk? The God of Abraham, and the God of Isaac; and the God of Jacob, the God of our fathers, hath glorified his Son Jesus; whom you indeed delivered up, and denied before the face of Pilate, when he judged he should be released. But you denied the Holy One and the Just, and desired a murderer to be granted to you. But the author of life you killed, whom God hath raised from the dead; of which we are witness. And his name, through the faith of his name, hath made this man strong whom you have seen and know; and the faith which is by him hath given this perfect soundness in the sight of you all.

« And now, brethren, I know that you did it by ignorance, as did also your rulers. But those things that God before had shewed by the mouth of all the prophets, that his Christ should suffer, he hath so fulfilled. Repent ye, therefore, and be converted, that your sins may be blotted out, &c. You are the children of the prophets, and of the covenant which God made with our fathers, saying to Abraham, *And in thy seed shall all the kindred of the earth be blessed.* To you first, God raising up his Son, hath sent him to bless you, that every man may turn away from his wickedness.

« Now as they were speaking to the people, Acts, iv, the priests, and the officers of the temple, and the Sadducees came upon them, being grieved that they taught the people, and preached in Jesus the resurrection from the dead. And they laid hands on them, and put them in hold till the next day; for it was now evening. But many of them that had heard the word, believed; and the number of men was made five thousand.

And as they were about to kill them, they were prevented by the multitude of the people, who were gathered together to hear them.

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CHAP. IV.—The Constancy of Peter and John before the Council. The Church is increased.
Acts, iv.

NOW on the next day was gathered together their rulers, and ancients, and scribes, with the chief priests; and setting them in the midst, they asked, By what power, or by what name have you done this? Then Peter, filled with the Holy Ghost, said to them, Ye rulers of the people, and ancients, hear: If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole; be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by him doth this man stand before you whole. *This is the stone which was rejected by you the builders, which is become the head of the corner.* Neither is there salvation in any other; for there is no other name under heaven given to men, whereby we must be saved.

Now when they saw the constancy of Peter and John, understanding that they were illiterate and ignorant men, they wondered; and they knew them, that they had been with Jesus; seeing also the man that had been healed standing with them, they could say nothing against it. But they commanded them to go aside out of the council; and they conferred among themselves, saying, What shall we do to these men? For indeed a miracle hath been done by them, known to all that dwell in Jerusalem: it is manifest, and we cannot deny it. But that it may be no farther spread, let us threaten them, that they speak no more in this name to any man. And calling them, they charged them not to speak at all, nor teach in the name of Jesus. But Peter and John answered, If it be just in the

sight of God to hear you rather than God, judge ye. For we cannot but speak the things which we have seen and heard. But they threatening, sent them away; not finding how they might punish them, because of the people: for all men glorified in what had been done; for the man was above forty years old, in whom that miraculous cure had been wrought.

• So they being let go, came to their own company, and related all that the chief priests and ancients had said to them. And they having heard it, lifted up their voices with one accord in prayer; begging that the Lord would behold their threatenings, and grant to his servants, that with all confidence they might speak his word, by stretching forth his hand to cures, and signs, and wonders, to be done by the name of his holy Son Jesus. And when they had prayed, the place was shaken wherein they were assembled; and they were all filled with the Holy Ghost, and they spoke the word of God with boldness.

• Now the multitude of the believers had but one heart and one soul; and all things were common to them. And with great power did the apostles give testimony of the resurrection of Jesus Christ our Lord; and great grace was in them all. And as many as were owners of lands or houses, sold them, and brought the price, and laid it down before the feet of the apostles; and distribution was made to every man according as he had need. And Joseph, a Levite, a Cyprian born, who by the apostles was surnamed Barnabas, (that is, the son of comfort,) having land, sold it, and brought it to the feet of the apostles. •

CHAP. V.—*God's Judgment upon Ananias and Sapphira, for lying to the Holy Ghost. The Apostles are cast into prison. Acts, v.*

A CERTAIN man named Ananias, with Sapphira his wife, sold a piece of land, and by fraud kept back part of the price of the land, his wife being privy to it: and bringing a certain part of it, laid it at the feet of the apostles. But Peter said, Ananias, Why has Satan tempted thy heart, that thou shouldst lie to the Holy Ghost, and by fraud keep back part of the price of the land? Whilst it remained, did it not remain to thee? And after it was sold, was it not in thy power? Why hast thou conceived this thing in thy heart? Thou hast not lied to men but to God. And Ananias hearing these words, fell down and gave up the ghost. And there came great fear upon all that heard it. And the young men raising up, removed him; and carrying him out, buried him.

And it was about the space of three hours after, when his wife, not knowing what had happened, came in. And Peter said to her, Tell me, woman, whether you sold the land for so much? And she said, Yea, for so much. And Peter said, Why have you agreed together to tempt the Spirit of the Lord? Behold the feet of them who have buried thy husband are at the door, and they shall carry thee out. Immediately she fell down before his feet, and gave up the ghost: and the young men coming in found her dead; and they carried her out, and buried her by her husband. And there came great fear upon the whole Church, and upon all that heard these things.

And by the hands of the apostles were many signs and wonders wrought among the people.—
And the multitude of men and women that believed

in the Lord was more increased; insomuch that they brought forth the sick into the street, and laid them in beds and couches, that when Peter came, his shadow at least, might overshadow any of them, and they might be delivered from their infirmities. And there came also together to Jerusalem, a multitude out of the neighbouring cities, bringing the sick, and such as were troubled with unclean spirits; who were all healed.

Then arose up the high priest, and the Sadducees, and were filled with indignation, and they laid hands on the apostles, and put them in the common prison. But an angel of the Lord by night, opening the door of the prison, and leading them out, said, Go, and standing speak ye in the temple to the people all the words of this life. So they having heard this early in the morning, entered the temple and taught. And the high priest and they that were with him called together the council, and all the ancients of the children of Israel; and they sent to the prison, to have them brought. But the officers not finding them there, returned and said, We found the prison indeed shut with all diligence, and keepers standing before the door; but opening it we found no man within. Now when the magistrate of the temple, and the chief priests heard these words, they were in doubt concerning them, what would come to pass. But one came and told them, Behold the men whom you put in prison, are standing in the temple, and teaching the people. Then went the magistrate with the officers, and brought them without violence; for they feared the people lest they should be stoned. And when they had brought them, they set them before the council. And the high priest said to them, Commanding we commanded you, that you should not teach in this name, and behold you have

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filled Jerusalem with your doctrine; and you have a mind to bring upon us the blood of this man.

But Peter and the Apostles answering, said, We ought to obey God rather than men. The God of our fathers hath raised up Jesus, whom you put to death, hanging him upon a tree. Him hath God exalted with his right-hand, to be Prince and Saviour, to give repentance to Israel, and remission of sins. And we are witnesses of these things, and the Holy Ghost, whom God hath given to all that obey him.

When they had heard these things, they were cut to the heart, and they thought to put them to death. But one of the counsel raising up, a Pharisee named Gamaliel, a doctor of the law, respected by all the people, ordered the men to be put forth a little while. And he said, Ye men of Israel, take heed to yourselves what you intend to do as touching these men. For before these days rose up Theodas, affirming himself to be somebody, to whom a number of men, about four hundred, joined themselves, and he was slain; and all that believed him, were scattered and brought to nothing. After this man, rose up Judas the Galilean, in the days of the enrolling, and drew away the people after him, and he also perished; and all who consented to him were dispersed. Now therefore I say to you, Let these men alone: for if this counsel or this work be of men, it will come to nought; but if it be of God, you cannot overthrow it: lest you perhaps be found even to fight against God. And they consented to him: Then calling in the apostles, after they had scourged them, they charged them not to speak at all in the name of Jesus, and they dismissed them. And they indeed went from the presence of the council, rejoicing that they were accounted worthy to suffer reproach for the name of Jesus. And

every day they ceased not in the temple, and from house to house, to teach and preach Christ Jesus. *

CHAP. VI.—*The Ordination of the Seven Deacons: Stephen's Zeal and Martyrdom. Acts, vi, vii.*

NOW the number of the disciples being multiplied, there arose a murmuring of the Grecians against the Hebrews, complaining that their widows were neglected in the daily ministration. Then the twelve calling together the multitude, proposed that they should look out amongst them for seven men of good reputation, full of the Holy Ghost and wisdom, whom they might appoint over this business; that they themselves might not be taken off from their duty of continual prayer, and the ministry of the word. They chose therefore Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch. These they set before the apostles; and they prayed, imposing hands upon them: that is, they ordained them by prayer and imposition of hands.

And the word of the Lord increased; and the number of the disciples were multiplied in Jerusalem exceedingly: a great multitude also of the priests obeyed the faith. And Stephen full of grace and fortitude did great wonders and miracles among the people. Now there arose some of that which is called the synagogue of the Libertines, &c., and of them that were from Cilicia and Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit that spoke. Then they suborned men to say, they had heard him speak words of blasphemy against Moses and against God. And they stirred up the people, and the ancients,

and the scribes, and running together they took him, and brought him before the council. And they set up false witnesses, who said, This man ceaseth not to speak against the holy place and the law, &c. Now all that sat in council, looking steadfastly on him, saw his face as if it had been the face of an angel. *

And here Stephen being interrogated by the high priest, gave an account of his belief and doctrine, approving the calling of Abraham and of Moses, the giving of the law, and the erecting of the tabernacle, &c., but shewing withal how their fathers had always been rebels to God and to his messengers; and in the conclusion he said to them, * You stiff-necked and uncircumcised in heart and in ears, you always resist the Holy Ghost; as your fathers did, so do you also. Which of the prophets have not your fathers persecuted? And they have slain them who foretold of the coming of the Just One; of whom you have been now the betrayers and murderers, who have received the law by the disposition of angels, and have not kept it.

* Now hearing these things they were cut to the heart, and they gnashed with their teeth at him. But he, being full of the Holy Ghost, looking up steadfastly to heaven saw the glory of God, and Jesus standing at the right-hand of God, and he said, Behold I see the heavens opened, and the Son of Man standing at the right-hand of God. Then they crying out with a loud voice, stopped their ears; and with one accord ran violently upon him; and casting him forth without the city, they stoned him. And the witnesses laid down their cloths at the feet of a young man, whose name was Saul. And they stoned Stephen, invoking and saying, Lord Jesus, receive my spirit. And falling on his knees, he cried with a loud voice, Lord, lay not this

sin to their charge. And when he had said this, he fell asleep in the Lord. »

CHAR. VII.—*A grievous Persecution. The Conversion of the Samaritans, and of the Treasurer of the Queen of Ethiopia.* Acts, viii.

AT that time there was raised a great persecution against the Church which was at Jerusalem; and they were all dispersed through the countries of Judea and Samaria, except the apostles. And devout men took orders for Stephen's funeral, and made great mourning over him. But Saul made havoc of the Church, entering in from house to house, and dragging away men and women to prison, having received authority from the chief priests, Acts, xxvi, and punished them often in every synagogue: and when they were put to death, bringing the sentence.

Now they that were dispersed went about preaching the word of God. And Philip the deacon, going down to the city of Samaria, preached Christ to them. And the people with one accord were attentive to his discourses, hearing and seeing the miracles he wrought. For unclean spirits, crying out with a loud voice, came out from many who were possessed by them; and many that were taken with the palsy, and were lame, were healed. And there was great joy in that city.

Now there was a certain man named Simon, who before had been a magician in that city, seducing the people, giving out that he was some great one; to whom they all gave ear, saying, This man is the great power of God. For he had for a long time bewitched them with his sorceries. But when they had believed Philip preaching of the kingdom of God, in the name of Jesus Christ,

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they were baptized both men and women. Then Simon himself believed also: and being baptized, he continued with Philip; and was astonished, seeing the signs and exceeding great miracles which were done.

Now when the apostles that were in Jerusalem had heard that Samaria had received the word of God, they sent to them Peter and John; who when they were come, prayed for them that they might receive the Holy Ghost: for he was not as yet come upon any of them; but they were only baptized in the name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Ghost.

When Simon saw, that by the laying on of the hands of the apostles, the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I shall lay my hands, he may receive the Holy Ghost. But Peter said to him, Thy money perish with thee: because thou hast thought that the gift of God may be purchased with money. Thou hast no part nor lot in this matter. For thy heart is not right in the sight of God. Be penitent therefore for this thy wickedness, and pray to God, if perhaps this thought of thy heart may be forgiven thee. For I see thou art in the gall of bitterness, and the bonds of iniquity. Then Simon answering and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

And they indeed having testified and preached the word of the Lord, returned to Jerusalem, after having preached the gospel in many places of the Samaritans. But an angel of the Lord spoke to Philip to go towards the south, to the way that leads from Jerusalem to Gaza. And behold a man of Ethiopia, an eunuch of great authority under

Candace, queen of the Ethiopians, who was over all her treasures, and had come to worship in Jerusalem, was returning that way in his chariot; and was reading the prophet Isaias. And the Spirit said to Philip, Go near, and join thyself to this chariot. And Philip running up, heard him reading the prophet Isaias. And he said, Dost thou think thou understandest what thou readest? He said, And how can I, except some men shew me? And he desired that Philip should come up, and sit with him. Now the place of the scripture, which he was reading, was this, *He was led as sheep to the slaughter, &c.* And the Eunuch said to Philip, Of whom, I beseech thee, doth the prophet speak this? Of himself, or of some other man? Then Philip opened his mouth, and beginning at this scripture, preached to him Jesus. And as they went on their way, they came to a certain water; and the Eunuch said, Here is water, what doth hinder me from being baptized? And Philip said, If thou believest with all thy heart, thou mayest. And he answering said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down in the water, both Philip and the Eunuch, and he baptized him. And when they were come out of the water, the Spirit of the Lord took away Philip, and the Eunuch saw him no more. And he went on his way rejoicing. But Philip was found in Azotus; and passing through, he preached the gospel to all the cities till he came to Cæsarea.

CHAP. VIII.—*The Conversion of Saul.* Acts, ix, and
xxvi.

S AUL, yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest, and asked of him letters to

Damascus to the synagogues; that if he found any men or women of this way, he might bring them bound to Jerusalem. Now when he drew nigh to Damascus, at mid-day, suddenly a light from heaven, above the brightness of the sun, (in which he saw the Lord Jesus,) shone round about him, and them that were in company with him. And they all fell to the ground. And he heard a voice saying to him in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goad. And he said, Who art thou, Lord? And the Lord answered, I am Jesus, whom thou persecutest. But rise up, and stand upon thy feet; for to this end have I appeared to thee, that I may make thee a minister and witness of those things in which I will appear to thee; delivering thee from the people, and from the nations, to which I now send thee, to open their eyes, that they may be converted from darkness into light, and from the power of Satan to God; that they may receive forgiveness of their sins, and a lot amongst the saints, by the faith that is in me. Acts, xxvi.

Then trembling and astonished he said, Lord what wilt thou have me to do? And the Lord said to him, Arise, and go into the city, and there it shall be told thee what thou must do. Now the men that were in company with him stood astonished, hearing indeed a voice, (which they understood not,) but seeing no man. And Saul arose from the ground; and when his eyes were opened, he saw nothing. But they leading him by the hand, brought him to Damascus, and he was three days without sight, and he did neither eat nor drink.

Now there was at Damascus a disciple named Ananias, whom the Lord in a vision directed to go to the street that was called Strait; and there in

the house of Judas, to seek for Saul of Tarsus: for behold he prayeth. Ananias answered, Lord, I have heard by many of this man, how great evils he hath done to thy saints in Jerusalem: and here he hath authority from the chief priests, to bind all that invoke thy name. And the Lord said to him, Go; for this man is to me a vessel of election, to carry my name before the Gentiles and kings, and the children of Israel. For I will shew him how great things he must suffer for my name's sake.— And Ananias went his way and entered into the house, and laying his hands upon him, he said, Brother Saul, the Lord Jesus hath sent me, he that appeared to thee in the way that thou camest, that thou mayest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it were scales, and he received his sight. And Ananias said to him, Acts, xxii, The God of our fathers hath pre-ordained thee, that thou shouldst know his will, and see the Just One, and shouldst hear the voice from his mouth. For thou shalt be his witness to all men of those things which thou hast seen and heard. And now why tarriest thou? Rise up, and be baptized, and wash away thy sins, calling upon his name.

Then Saul rising up, was baptized: and when he had taken meat he was strengthened. And he was with the disciples that were at Damascus for some days. And immediately he preached Jesus in the synagogues, that he is the Son of God. And all that heard him was astonished, and said, Is not this he who persecuted in Jerusalem, those that called upon his name; and came hither for that intent, that he might carry them bound to the chief priests? But Saul increased much more in strength, and confounded the Jews who dwelt in Damascus, affirming indeed, that this is the Christ.

After many days the Jews consulted together to kill him; and they watched the gates of the city day and night. But the disciples, taking him in the night, conveyed him away by the wall, letting him down in a basket. And when he was come to Jerusalem, the disciples there being afraid of him, he was introduced by Barnabas to the apostles Peter and James, and was with them dealing confidently in the name of the Lord. He disputed also with the Grecians: but they sought his life. At which time, as he tells us, Acts, xiii, praying in the temple, he was in an extasy or trance; and saw our Lord, saying to him, Make haste, and get thee quickly out of Jerusalem; because they will not receive thy testimony concerning me. But to the Gentiles as far off will I send thee. So the brethren brought him down to Cæsarea, and sent him away to Tarsus, his native city.

CHAP. IX.—*Peter visits the Churches. His Miracles. Acts, ix.*

NOW the Church had peace throughout all Judea and Galilee, and Samaria, and was edified, walking in the fear of the Lord, and was filled with the consolation of the Holy Ghost. And it came to pass, that Peter, as he passed through visiting all, came to the saints who dwelt in Lydda. And he found there a certain man named Eneas, who was a paralytic, and had kept his bed for eight years. And Peter said to him, Eneas, the Lord Jesus Christ healeth thee. Arise and make thy bed. And immediately he arose. And all that dwelt at Lydda and Saran saw him; and they were converted to the Lord.

And in Joppe there was a certain disciple named Tabitha, or Dorcas, one full of good works and alms which he did. And it came to pass, in

those days, that she fell sick and died. And when they had washed her, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppe, and the disciples had heard that Peter was there, they sent to him two men, desiring him that he would not delay to come to them. And Peter rising up, went with them. And when he was come, they brought him into the upper chamber: and all the widows stood about him weeping; and shewed him the coats and garments which Dorcas had made for them. Then they all being put forth, Peter kneeling down prayed, and turning to the body, he said, Tabitha, arise. And she opened her eyes, and seeing Peter, she sat up. And giving her his hand, he lifted her up. And when he had called the saints and the widows, he presented her alive. And this was made known through all Joppe: and many believed in the Lord. And Peter abode there many days with one Simon a tanner. *

CHAP. X.—Peter opens the Gates of the Church to the Gentiles. Acts, x.

NOW there was in Cæsarea, a certain man named Cornelius, a centurion of that which is called the Italian band, a religious man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always. This man saw in a vision manifestly, about the ninth hour of the day, an angel of God coming to him, and saying to him, Cornelius, thy prayers and thy alms are come up for a memorial before God. And now send men to Joppe, and call hither one Simon, surnamed Peter, who lodgeth with one Simon a tanner, whose house is by the sea side. He shall tell thee what thou must do. And when the angel was departed, he called two of his household ser-

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vants, and a soldier who feared the Lord, of them that were under him, and when he had related all to them, he sent them to Joppe.

Now on the next day whilst they were going on their journey, and drawing nigh to the city, Peter went up to the house top to pray, about the sixth hour: and being hungry, he was desirous to taste somewhat. And as they were preparing, he fell into an extasy of mind: and he saw heaven opened, and a certain vessel descending, as it were a great sheet let down by the four corners from heaven to the earth, wherein were all manner of four-footed beasts, and creeping things of the earth, and fowls of the air. And there came a voice to him, Rise, Peter, kill and eat. But Peter said, Far be it from me, Lord; for I have never eaten any thing that is common or unclean. And the voice spoke to him again, What God hath cleansed, do not thou call common. Now this was done thrice; and presently the vessel was taken up again into heaven. And whilst Peter was doubting within himself what this vision should mean, behold the men who were sent from Cornelius, enquiring for Simon's house, stood at the gate. And they asked, If Simon, surnamed Peter, lodged there? And the Spirit said to Peter, Behold three men seek thee: Arise, therefore, get thee down, and go with them, nothing doubting; for I have sent them. Then Peter going down to the men, said, Behold I am he whom you seek: what is the cause for which you are come? And they said, Cornelius, a centurion, a just man, and one that feareth God, and that hath good testimony from all the nation of the Jews, received an order from an holy angel to send for thee into his house, and to hear words of thee. Then bringing them in, he lodged them. And the day following he arose and went with them; and

some of the brethren from Joppe accompanied him.

« The morrow after he entered into Casarea. Now Cornelius waited for them, and had called together his kinsmen and near friends. So when Peter was come in, Cornelius came to meet him, and falling at his feet worshipped. But Peter lifted him up, saying, Rise, I myself also am a man. And as he talked with him he went in, and found many that were come together: and he said to them, Ye know how that it is an unlawful thing for a man that is a Jew, to keep company or to come to one of another nation. But God hath shewed me that I should not call any man common or unclean. Therefore I came to you without delay, when I was sent for; and I desire to know for what intent you have sent for me? »

Then Cornelius related to him his vision, in consequence of which he had sent to him; and that they were all there come together, to hear from him all things which the Lord had commanded him. So Peter began and preached to them the Lord Jesus: « How God anointed him with the Holy Ghost and with power; and how he went about doing good, and healing all that were oppressed by the devil; for God was with him. And we are witnesses, said he, of all things that he did in the land of the Jews and Jerusalem; whom they killed, hanging him upon a tree. Him, God raised up the third day, and gave him to be made manifest, not to all the people, but to witnesses pre-ordained by God, even to us, who did eat and drink with him after he rose again from the dead. And he commanded us to preach to the people, and to testify, that it is he who is appointed by God to be judge both of the living and of the dead. To him all the prophets give testimony, that through his

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• While Peter was yet speaking these words, the Holy Ghost fell on all of them who heard the word. And they that came with Peter were astonished, for that the grace of the Holy Ghost was poured out upon the Gentiles also. For they heard them speaking with tongues, and magnifying God.— Then Peter said, Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord Jesus Christ. Then they desired him to tarry with them some days. •

CHAP. XI.—A farther Progress of the Church among the Gentiles. Acts, xi.

• **N**OW they who had been dispersed by the persecution that arose on the occasion of Stephen, went about as far as Phenice, and Cyprus, and Antioch, speaking the word to none but the Jews. But some of them were men of Cyprus and Cyrene, who, when they were entered into Antioch, spoke also to the Greeks, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believing, were converted to the Lord. And the tidings came to the ears of the Church that was at Jerusalem. And they sent Barnabas as far as Antioch; who, when he was come, and had seen the grace of God, rejoiced. And he exhorted them all with purpose of heart to continue in the Lord. For he was a good man, and full of the Holy Ghost and of faith. And a great multitude was added to the Lord.

• And Barnabas went to Tarsus to seek Saul; and when he had found him, he brought him to Antioch. And they conversed there in the Church

a whole year; and they taught a great multitude, so that at Antioch the disciples were first named *Christians*.

« In those days there came prophets from Jerusalem to Antioch. And one of them named Agabus, rising up, signified by the Spirit, that there should be a great famine over the whole world, which came to pass under Claudius. And the disciples, every one according to his ability, resolved to send relief to the brethren who dwelt in Judea, which also they did, sending it to the ancients by the hands of Barnabas and Saul.

CHAP. XII.—*Herod Agrippa persecutes the Church. Peter is delivered by an Angel. Acts, xii.*

AT the same time Herod the king stretched forth his hand to afflict some of the Church. And he killed James the brother of John with the sword. And seeing it pleased the Jews, he proceeded farther to take up Peter also. And when he had apprehended him, he cast him into prison; delivering him to four files of soldiers to be kept, intending after the pasch to bring him forth to the people. So Peter was kept in prison. But prayer was made without ceasing by the Church to God for him.

« Now when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold an angel of the Lord stood by him, and a light shined in the room; and he striking Peter on the right side, raised him up, saying, Arise up quickly. And the chains fell off from his hands. And the angel said to him, Gird thyself, and put on thy sandals. And he did so. And he said to him,

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Cast thy garment about thee, and follow me. And going out, he followed him; and he knew not that what was done by the angel was true; but he thought he saw a vision. And having passed through the first and second ward, they came to the iron gate that leadeth to the city, which of itself opened to them. And going out he passed on through one street; and immediately the angel departed from him.

“ And Peter coming to himself said, Now I know in very deed, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And considering, he came to the house of Mary, the mother of John, who was surnamed Mark; where many were gathered together, and praying. And when he knocked at the door, a damsel came to hear, whose name was Rhode. And as soon as she knew Peter's voice, she opened not the gate for joy, but running in, she told that Peter stood before the gate. But they said to her, thou art mad. But she affirmed it was so. Then said they, It is his angel. But Peter continued knocking. And when they had opened they saw him, and were astonished. But he beckoning to them with his hand to hold their peace, told them how the Lord had brought him out of prison; and he said Tell these things to James and to the brethren. And going out, he went to another place.

“ Now when day was come, there was no small stir amongst the soldiers, what was become of Peter. And when Herod had sought him, and found him not, he ordered the keepers to be put to death. ”

This prince did not long survive this persecution. For going down to Cæsarea, and there making an oration in his royal robes to the deputies of the Tyrians and Sidonians, whilst the people shouted out,

It is the voice of a God and not of a man, he was upon the spot struck by an angel of the Lord, because he had not given the glory to God; and being eaten up by worms, he gave up the ghost. But the word of God increased and multiplied.

CHAP. XIII.—*Saul and Barnabas and sent forth by the Holy Ghost. They preach in Cyprus, Pisidia, and Lycaonia. Acts, xiii, xiv.*

NOW there were in the Church at Antioch, prophets and teachers, among whom was Barnabas, and Simon Niger, and Lucius of Cyrene, and Manahen, who was foster brother of Herod the Tetrarch, and Saul. And as they were ministering to the Lord, and fasting, the Holy Ghost said to them, Separate me Saul and Barnabas for the work whereunto I have taken them. Then they fasting, and praying, and imposing their hands upon them, sent them away. So they, being sent by the Holy Ghost, went to Seleucia; and from thence they sailed to Cyprus. Here they preached the word of God in Salamis, the capital city; and having passed through the whole island, they came to Paphos.

Here Sergius Paulus, the proconsul or governor of the country, a prudent man, sent for them, desiring to hear the word of God. But Barjesus, a Jew, a false prophet and magician, withstood them, seeking to turn away the proconsul from the faith. Then Saul, otherwise Paul, filled with the Holy Ghost, looking on him, said, O full of all guile and deceit, thou child of the devil, and enemy of all justice, wilt thou not cease to pervert the right ways of the Lord? And now behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun, for a time. And immediately there

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fall on him a mist and darkness, and he went about seeking some one to lead him by the hand. Then the proconsul, when he had seen what was done, believed, admiring at the doctrine of the Lord.

From Paphos, Paul and his company sailed to Perge, the capital city of Pamphilia; and from thence they proceeded to Antioch, the capital city of Pisidia. In this city they converted many Jews, but many more Gentiles; and the word of the Lord was published through the whole country. But the unbelieving Jews ceased not to persecute the apostles, till they drove them out of their coasts; but the disciples were filled with joy and with the Holy Ghost.

From Antioch they travelled to Iconium, the chief city of Lycaonia; and here they entered together into the synagogue of the Jews, and so spoke that a very great multitude both of the Jews and of the Greeks did believe. But the unbelieving Jews stirred up and incensed the minds of the Gentiles against the brethren. A long time therefore they abode there, dealing confidently in the Lord: who gave testimony to the word of his grace, granting signs and wonders to be done by their hands. And the multitude of the city was divided; and some of them held with the Jews, but some with the apostles. And when there was an assault made by the Gentiles, and by the Jews with their rulers, to use them contumeliously, and to stone them; they fled to Lystra, and Derbe, cities of Lycaonia, and were there preaching the gospel, and in the whole country round about.

Now there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked. This same heard Paul speak; who looking upon him, and perceiving that he had faith to be healed, said with a loud

voice, Stand up right on thy feet. And he leaped up, and walked: And when the people saw what Paul had done, they lifted up their voice in the Lycaonian tongue, saying, The Gods are come down to us in the likeness of men. And they called Barnabas Jupiter; but Paul Mercury, because he was the chief speaker. The priest also of Jupiter that was before the city, bringing oxen and garlands before the gate, would have offered sacrifice with the people. Which when the apostles Barnabas and Paul had heard, rending their clothes, they leaped out among the people, crying out and saying, Ye men, why do ye these things? We also are mortals, men like unto you, preaching to you to be converted from these vain things to the living God, who made heaven and earth, &c. And saying these things, they scarce restrained the people from sacrificing to them.

* Now there came to Lystra certain Jews from Antioch and Iconium, who persuaded the people; and having stoned Paul, drew him out of the city, thinking him to be dead. But as the disciples stood round about him, he rose up and entered into the city. And the next day he departed with Barnabas to Derbe. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and to Antioch of Pisidia confirming the souls of the disciples, and exhorting them to continue in the faith: and that we must through many tribulations enter into the kingdom of God. And when they had ordained priests in every church, and had prayed with fasting, they recommended them to the Lord in whom they believed. And passing through Pisidia, they came into Pamphilia, and having spoken the word of the Lord in Perge, they went down to Attalia; and thence they sailed to Antioch. And

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having assembled the Church, they related what great things God had done with them, and how he had opened the door of faith to the Gentiles.

CHAP. XIV.—*The Council of Jerusalem. Paul visits the Churches; and carries the Faith into other Provinces. Acts, xv, xvii.*

AT this time some of the sects of the Pharisees, who had come over to the faith, maintained against Paul and Barnabas, that the converted Gentiles could not be saved, except they were circumcised, and conformed themselves to the law of Moses. This controversy gave occasion to the holding a general council of the apostles and ancients at Jerusalem, in which it was unanimously decreed, that no such burthen should be laid upon the faithful, but only that they should write to them, to abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication.

These decrees were brought to Antioch by Paul and Barnabas, with whom the council sent their two deputies, Judas and Silas, leading men amongst the brethren, with a synodical epistle addressed to the converts of the Gentiles at Antioch, and in Syria and Cilicia; which epistle, when read to the multitude of the faithful, gave them great joy and consolation. Judas and Silas, being prophets also themselves, comforted the brethren with many words, and confirmed them. And after they had spent some time there, Judas returned to Jerusalem; but it seemed good to Silas to remain at Antioch.

After some days Paul proposed to Barnabas, that they should return and visit the brethren in all the cities, wherein they had preached the word of the Lord. But upon some difference of sentiments, with regard to the taking with them John Mark,

who before had left them, they separated one from the other. And Barnabas taking Mark, sailed for Cyprus. But Paul chose Silas, and departed, being recommended by the brethren to the grace of God. And he went through Syria and Cilicia, confirming the churches, and commanding them to keep the precepts of the apostles and the ancients. When he came to Derbe and Lystra, he found there a disciple whose name was Timothy, to whom the brethren that were at Lystra and Iconium gave good testimony. Him Paul took along with him for the work of the ministry. And the churches in those parts were strengthened in faith, and increased in number daily.

From hence the apostle carried the gospel into the provinces of Phrygia and Galatia. The particulars of these expeditions are not recorded by St. Luke in the Acts; but the apostle himself has told us, with regard to the Galatians, Gal. iv, that they received him as an angel of God, even as Christ himself; and this with so much affection, that if it could have been done, they would even have plucked out their own eyes, and would have given them to him. Some Jewish teachers sought afterwards to bring them under the law of Moses, and to persuade them to be circumcised. Which was the occasion of St. Paul's writing his epistles to the churches of Galatia; by which they were set right in this matter, and taught to stand in their Christian liberty.

After the preachers had gone through Phrygia and Galatia, and were forbidden by the Holy Ghost to preach the word in Asia Minor, they came into Mysia. And when they were there, they attempted to go into Bithynia; but the spirit of Jesus suffered them not. So passing through Mysia, they went down to Troas. And here a vision was

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shewed to Paul in the night, by which he was invited to pass over into Macedonia, and to help them there.

To follow this divine call, they sailed from Troas, having Luke in their company, and landed at Philippi, the chief city of that part of Macedonia, and a Roman colony. Here by their preaching they laid the foundation of that flourishing church, to which the apostles gives such great encomiums, in the epistle he afterwards wrote to them, when he was in bands at Rome. But here, as almost every where else, they met with afflictions and persecutions: and this upon the following occasion: « As we went out to prayers, says St. Luke, Acts, xvi, a certain damsel, possessed with a spirit of divination, or pretending to tell fortunes, which brought her masters much gain, followed Paul and us, crying out, These men are the servants of the Most High God, who shew you the way to salvation. And this she did many days; till Paul being grieved, turned and said unto the Spirit, I command thee in the name of Jesus Christ to go out from her. And he went out the same hour. But her masters seeing that the hope of their gain was gone, apprehended Paul and Silas, and brought them to the magistrates, saying, These men disturb our city, being Jews, and preach a fashion which it is not lawful for us to receive nor observe, being Romans. And the multitude rose up together against them, and the magistrates, rending off their clothes, commanded them to be beaten with rods. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely; who, having received such a charge, shut them into the inner prison, and made their feet fast in the stocks.

« At midnight Paul and Silas prayed and sung

praises to God; and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken. And presently all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking, and seeing the prison doors open, drew his sword, and would have killed himself, supposing that the prisoners were all fled. But Paul cried out with a loud voice, Do thyself no harm, for we are all here. Then calling for a light, he went in, and trembling fell down at the feet of Paul and Silas. And bringing them out, he said, Masters, what must I do that I may be saved? But they said, Believe in the Lord Jesus, and thou shalt be saved, and thy house. Then he took them the same hour, and washed their stripes. And they spoke the word of the Lord to him, and to all that were in his house: and himself was baptized, and all his house immediately. And when he had brought them into his own house, he laid the table for them, and rejoiced with all his house, believing God.

« And when it was day, the magistrates sent the serjeants, saying, Let these men go. And the keeper of the prison told Paul. But he said, They have beaten us publicly uncondemned, men that are Romans, and have cast us into prison; and now do they thrust us out privately? Not so: but let them come and fetch us out themselves. And the serjeants told these words to the magistrates; and they were afraid hearing that they were Romans. And they came and besought them; and bringing them out, they desired them to depart out of the city. » So they coming out of the prison, after they had seen and comforted the brethren, went to Thessalonica.

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CHAP. XV.—*Paul preaches to the Thessalonians, Bereans, Athenians, and Corinthians. Acts, xvii, xviii.*

AT Thessalonica they found a synagogue of the Jews. And Paul, according to his custom, went in to them; and for three sabbath days he reasoned with them out of the scriptures, proving to them, that the Messiah was to suffer, and to rise again from the dead the third day; and that this was Jesus Christ whom he preached. And some of them believed, and were associated with Paul and Silas, and of those that were worshippers of Gods, and of the Gentiles a great multitude; and of women of note not a few. But the unbelieving Jews raised such a persecution against them; charging them with treason against Cæsar in preaching up another king, viz: the Lord Jesus; that the brethren were obliged to send away Paul and Silas by night to Berea.

When they were come thither, they went into the synagogue of the Jews. Now these were more noble than those at Thessalonica: and they received the word with all eagerness, daily searching the scripture (to find out and examine the texts alledged by Paul,) to see whether the things were so. And many of them believed, and of honourable women which were Gentiles, and of men not a few. But when the Jews of Thessalonica had knowledge that the word of God was preached by Paul at Berea, they came thither also, and stirred up the people. Then the brethren immediately sent away Paul: but Silas and Timothy remained there.

They that conducted Paul brought him as far as Athens; where his spirit was stirred up within him, seeing the city wholly given to idolatry. He disputed therefore in the synagogue with the Jews, and with them that served God, and in the market-

place every day with them that were there. And certain philosophers of the Epicureans and of the Stoics disputed with him: and some said, What is it that this babbler would say? But others, He seemeth to be a setter forth of new gods; because he preached to them Jesus and the resurrection. And taking him, they brought him to Areopagus, in the great judgment hall, to give an account there of his new doctrine. Here the apostle, taking occasion from an inscription to be seen upon one of their altars, **TO THE UNKNOWN GOD**, preached to them the true and living God, whom they knew not, the great Creator of all things, in whom we live, move, and be; declaring to them the vanity of their idol; and that God now called upon all men to repent, having appointed a day of judgment to come; and a great Judge, even his Son, the man Jesus Christ, whom he had raised from the dead.

When he mentioned the resurrection of the dead, some indeed mocked; but others said, We will hear thee again concerning this matter. So Paul went out from among them. But certain men adhered to him, and believed; among whom was also Dionysius, the Areopagite, and a woman named Damaris, and others with them.

From Athens Paul went to Corinth, the capital city of Greece, and there lodged with Aquila and Priscilla, Christian Jews, who were lately come away from Rome, because Claudius had banished all the Jews from thence. Here he reasoned in the synagogue every sabbath-day, and persuaded the Jews and Greeks. And when Silas and Timothy were come to him to Macedonia, he was more earnest in preaching and testifying to the Jews, that Jesus is the Christ. But they gainsaying and blaspheming, he shook his garments, and said to them,

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And your blood be upon your own heads; I am clean; and from henceforth I will go to the Gentiles.

So departing thence, he entered into the house of Titus Justus, a worshipper of God, whose house joined to the synagogue. But Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing, believed and were baptized. And the Lord said to Paul in the night by a vision, Do not fear, but speak, and hold not thy peace. Because I am with thee, and no man shall hurt thee; for I have much people in this city. And he staid there a year and six months, teaching the word of God among them.

CHAP. XVI.—Paul preaches to the Ephesians, &c. Apollos goes to Corinth. Acts, xviii, xix.

AFTER this, Paul taking with him Aquila and Priscilla, sailed to Ephesus, the chief city of Asia Minor, and left them there. But he himself entering into the synagogue, reasoned with the Jews; and when they desired him to tarry a longer time with them, he consented not; but took his leave, saying, I will return to you again, God willing. Departing from Ephesus, he sailed to Caesarea, and went up to Jerusalem, and saluted the Church. And so came down to Antioch; where he made some stay. Then after going through the country of Galatia and Phrygia in order, and confirming all his disciples, he came at length to Ephesus. Here he found certain disciples; and inquired of them, whether they had received the Holy Ghost, since they believed? But they said to him, We have not so much as heard whether there be a Holy Ghost. And he said, In what then were you baptized? They said, In John's baptism.

Then Paul said, John baptized the people with the baptism of penance, saying, That they should

believe in him, who was to come after him, that is to say, in Jesus. Having heard these things they were baptized in the name of the Lord Jesus. And when Paul had imposed his hands upon them, the Holy Ghost came upon them, and they spoke with tongues, and prophesied. Now they were in all about twelve men.

But before Paul was come to Ephesus, there came thither a certain Jew named Apollos, a native of Alexandria, an eloquent man, and one mighty in the scriptures. This man was instructed in the way of the Lord; and being fervent in spirit, spoke and taught diligently the things that are of the Lord Jesus, knowing only the baptism of John. This man therefore began to speak boldly in the synagogue. Whom when Priscilla and Aquila had heard, they took him to them, and expounded to him the way of the Lord more diligently. And whereas he was desirous to go to Achaia, the brethren wrote to the disciples to receive him. Who when he was come to Corinth, helped them much who had believed. For with much vigour he convinced the Jews publicly, shewing by the scriptures, that Jesus is the Christ.

But now Paul being come to Ephesus, for the space of three months, he spoke boldly in the synagogue, disputing and persuading the things concerning the kingdom of God. But when some were hardened, and believed not, but spoke evil of the way of the Lord before the multitude, he departed from them, and separated the disciples; disputing daily in the school of one Tyrannus. And this continued for the space of two years, so that all they who dwelt in Asia heard the word of the Lord, both Jews and Gentiles. And God wrought miracles by the hands of Paul. So that even there were brought handkerchiefs or aprons from his body to

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the sick; and the diseases departed from them, and the wicked spirits went out from them.

Now some also of the Jewish exorcists, that went about, attempted to invoke over them, that had evil spirits, the name of the Lord Jesus; saying, I adjure you by Jesus, whom Paul preacheth. And there were seven men, sons of Sceva, a Jew, a chief priest, that did this. But the evil spirit answering, said to them, Jesus I know, and Paul I know: but who are you? And the man in whom the evil spirit was, leaping upon them, and mastering them, forced them to flee wounded and naked out of that house. And this was known to all the Jews and Gentiles that dwelt at Ephesus; and fear fell upon them all; and the name of the Lord Jesus was magnified. And many of the believers came confessing, and declaring their deeds. And many of them that had followed curious arts, brought their books together, and burnt them before all: and counting the price of them, they found the money to be fifty thousand pieces of silver: so mightily grew the word of God, and was strengthened both in the city of Ephesus, and in all the provinces of Asia Minor.

In the mean time the envy and malice of devils and men ceased not to raise violent persecutions against the apostle, (as he declares, 1 Cor. xv, 31, 82, and 2 Cor. i, 8, 9,) till upon occasion of the tumult of the silversmiths, he took his leave of Ephesus, and set forward to go into Macedonia.

CHAP. XVII.—*Paul's Labours and Sufferings.*

THE apostle went from Ephesus to Troas, for the gospel of Christ, 2 Cor. ii, 12, &c., where a door was opened to him in the Lord. But as he did not find Titus his brother, whom he expected

from Corinth, he had no rest in his spirit; but bidding them farewell, he went from thence to Macedonia. However he gives God thanks, that in every place where he came, he caused him to triumph in Jesus Christ, and made manifest the sweet odour of his knowledge by him, to his own greater glory, and the salvation of souls. But as the labours of the apostles every where produced great fruit, so were they every where rewarded with tribulations and persecutions. And thus when he had left Ephesus (where he says he had *fought against beasts, was pressed out of measure above his strength, and died every day,*) and was to come to Macedonia; « our flesh, says he, 2 Cor. vii, still had no rest, but we suffered all tribulation; combats without, fears within. »

In the eleventh chapter of the same epistle he gives a short account of the sufferings he every where met with, « in labours, prisons, stripes above measure, &c. Of the Jews, saith he, I five times received forty stripes save one. Thrice was I beaten with rods; once I was stoned; thrice I suffered shipwreck; a night and a day I was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labours and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness; besides those things that are without; my daily instance, or what presses upon me daily, my solicitude for all the churches. Who is weak, and I am not weak? Who is scandalized, and I am not on fire? &c. So he, long before his course of sufferings was come near its end.

In Macedonia the apostle was not idle, but went

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every those parts, visiting all the churches, and exhorting them with many words; and then he came into Achaia, where he spent three months at Corinth, in his accustomed exercises. From Corinth he wrote his epistle to the Romans; whose faith he says, *was spoken of in the whole world*. He tells them, he had long desired to see them; but had been kept away from them till now, by his labours in the eastern countries; where, by the virtue of signs and wonders in the Holy Ghost, he had replenished the gospel of Christ, from Jerusalem round about as far as to Illyricum. But that now having no more place in those countries, and having had a great desire these many years past to come to them, he hoped by the will of God to see them in his way to Spain, and to make some stay with them: knowing, as he says, that he should come to them in the abundance of the blessing of the gospel of Christ: « But now, » says he, « I shall go to Jerusalem, to minister to the saints. For it hath pleased them of Macedonia and Achaia, to make a contribution for the poor among the saints that are in Jerusalem, &c. When, therefore, I shall have accomplished this, and consigned to them this fruit, I will come by you into Spain. » Rom. xv.

He concludes this epistle with a number of salutations; by which it appears there was a very numerous and flourishing Church at Rome, long before St. Paul came thither; and among them, some that had been Christians before the apostle himself. Rom. xvi, 7.

CHAP. XVIII.—*Paul's Journey to Jerusalem.*

Acts, xx, xxi.

FROM Corinth, Paul to avoid the danger from the Jews, who laid in wait for him as he was about to sail into Syria, returned into Macedonia,

And from thence he sailed to Troas with Luke in his company; where we abode, says this holy writer, seven days. And on the first day of the week, (the Lord's days,) when we were assembled to break bread, Paul discoursed with them, being to depart on the morrow, and he continued his speech until midnight. And there was a great number of lamps in the upper chamber where we were assembled. Now a certain youth, named Eutychus, sitting on the window, being oppressed with a deep sleep, (as Paul was long preaching,) by occasion of his sleep fell from the third loft down, and was taken up dead. Then Paul went down to him, and laid himself upon him; and embracing him, he said, Be not troubled, for his soul is in him. Then going up, and breaking bread and fasting, he continued to talk a long time to them until day-light, and so departed. And they brought the youth alive, and were not a little comforted.

Then Paul, going aboard the ship, sailed to Miletus; and from thence sending to Ephesus, he called to him the ancients of the Church, and made to them the following discourse. You know from the first day that I came into Asia, in what manner I have been with you for all the time; serving the Lord with all humility, and with tears, and temptations, which beset me by the conspiracies of the Jews. How I have kept back nothing that was profitable to you, but have preached it to you, and taught you publicly, and from house to house; testifying both to Jews and Gentiles, penance towards God, and faith in our Lord Jesus Christ.— And now, behold, I go bound in the spirit to Jerusalem; not knowing the things that shall befall me there: save that the Holy Ghost in every city witnesseth to me, saying, That bands and afflictions

Paul's Exhortation, &c.

wait for me in Jerusalem. But I fear none of these things; neither do I count my life more precious than myself, so that I may consummate my course, and the ministry of the word, which I have received from the Lord Jesus, to testify the gospel of the grace of God.

And now, behold, I know that all you, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to witness this day, that I am clear from the blood of all men. For I have not spared to declare to you all the counsel of God. Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you bishops to rule the Church of God, which he hath purchased with his own blood. I know that after my departure, ravening wolves will enter in among you, not sparing the flock. And of your own selves shall arise men speaking perverse things, to draw away disciples after them. Therefore watch, keeping in memory, that for three years I ceased not with tears to admonish every one of you night and day. And now I commend you to God, and to the word of his grace, who is able to build up, and to give an inheritance among all the sanctified. I have not coveted any man's silver or gold, or apparel, as you yourselves know; for such things as were needful for me, and for them that are with me, these hands have furnished. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the word of the Lord Jesus, how he said, It is a more blessed thing to give than to receive.

And when he had said these things, kneeling down, he prayed with them all. And there was much weeping among them all; and falling on the neck of Paul they kissed him, being grieved most

of all for the word which he had said; that they should see his face no more. And they brought him on his way to the ship.

From hence Paul sailed into Syria, and came to Tyre; where he tarried seven days with his disciples; who said to him, (through the Spirit, that he should not go up to Jerusalem. Then departing we went forward, says St. Luke, they all bringing us on our way, with their wives and children, till we were out of the city; and we kneeled down on the shore, and we prayed. And when we had bid one another farewell, we took ship, and came to Ptolemais; and saluting the brethren, we abode one day with them. And the next day departing we came to Cæsarea. And entering into the house of Philip the evangelist, who was one of the seven first deacons, we abode with him. And he had four daughters, virgins, who did prophecy. And there came from Judæa, while we were there, the prophet Agabus; who took Paul's girdle, and binding his feet and hands, he said, Thus saith the Holy Ghost, The man whose girdle this is, the Jews shall bind in this manner at Jerusalem; and shall deliver him into the hands of the Gentiles. And when we had heard this, both we, and they that were of that place, desired him, that he would not go up to Jerusalem. Then Paul answering and said, What do you mean, weeping, and afflicting my heart? For I am ready not only to be bound, but to die also in Jerusalem, for the name of the Lord Jesus. And when we could not persuade him, we ceased, saying, The will of the Lord be done. So we went up with him to Jerusalem; where the brethren received him gladly.

CHAP. XIX.—Paul's Apprehension and Imprisonment.
He defends himself before Felix and Festus, the
Governors. Acts, xxi, &c.

AFTER some days, when Paul was in the temple, certain Jews of Asia seeing him there, stirred up all the people, and laid hands upon him, crying out, Men of Israel, help: This is the man that teaches all men every where against the people and the law, and this place: and moreover hath brought in Gentiles into the temple, and hath violated this holy place. For they had seen Trophimus, the Ephesian, in the city with him, whom they supposed that Paul had brought into the temple. And the whole city was in an uproar; and the people ran together. And taking Paul, they drew him out of the temple. And as they went about to kill him, it was told the tribune, who commanded the troops in the castle, that all Jerusalem was in confusion. Who forthwith taking with him soldiers and centurions, ran down to them. And when they saw the tribune and the soldiers, they left off beating Paul.

Then the tribune took him, and commanded him to be bound with two chains: and demanded who he was, and what he had done. And some cried out one thing, some another. And when he could not know the certainty for the multitude, he commanded him to be carried into the castle by the soldiers; and the people following after and crying, Away with him.

When he was upon the stairs, he asked leave of the tribune that he might speak to the people: and beckoning them to be silent, he gave them an account, in their own tongue, of his education among them, of his zeal for the law, of his persecuting the Christians, and of his wonderful conversion; all which they heard quietly, till he men-

tioned his being sent by the Lord, to the Gentiles afar off. But then they cried out, Away with such a one from the earth: for it is not fit that he should live. And as they drew off their garments, and cast dust into the air, the tribune commanded him to be brought into the castle and to be scourged, and tortured, in order to know for what cause they cried out in this manner against him. But Paul telling him that he was a Roman, escaped this scourging.

The next day the council being assembled, the tribune brought forth Paul, and set him before them; where Paul maintained his innocence in such a manner as to bring over some of the Pharisees to his side: upon which such a dissention arose, and the tribune fearing lest Paul should be pulled to pieces by them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

The night following the Lord stood by him, and said, Be constant; for as thou hast testified of me in Jerusalem, so must thou also bear witness at Rome. Now when it was day, more than forty of the Jews gathered together, and bound themselves with an oath, that they would neither eat nor drink till they had killed Paul. Of which when the tribune had been informed, he sent away Paul by night, guarded by a detachment of soldiers, to Felix the governor at Casarea; and gave notice to his accusers that they should go down and plead before the governor.

After five days Ananias the high priest, with some others of the ancients, going down, accused Paul before the governor, of raising seditions among the Jews throughout the world, and of being the author of the sedition of the sect, as they called it, of the Nazarenes; and that he had also gone about

to profane the temple: complaining withal of Lysias the tribune, for having violently taken him out of their hands, when they would have judged him according to their law: But Paul answering maintained his innocence, as to all that they alledged against him; professing at the same time his faith in Christ, his belief of the scriptures, and of a resurrection and judgment to come; in expectation of which he studied always to have a conscience void of offence towards God and towards man.

Felix having heard both sides, put them off, saying, When Lysias the tribune shall come down, I will hear you. And he commanded a centurion to keep Paul, and to let him be easy, and not to forbid any of his friends to minister to him. And after some days Felix came, with Drusilla his wife, who was a Jewess, and sent for Paul, and heard of him the faith that is in Jesus Christ. And as he treated of justice, and of chastity, and of the judgment to come, Felix being terrified, answered, For the present go thy way; but when I have a convenient time I will send for thee.

The unhappy man took no further notice of this grace, but hoping that money would be given him by Paul, kept him still prisoner, till at the end of two years, he was succeeded in the government by Porcius Festus. The Jews immediately applied to the new governor, desiring that Paul might be brought to Jerusalem, with a design to kill him in the way. Festus answered, that Paul was kept in Cæsarea; and that he himself would very shortly depart thither; and therefore they might go down with him, and accuse him there. And when he had tarried with them no more than eight or ten days, he went down to Cæsarea, and the next day he sat in the judgment seat, and commanded Paul to be brought. And when he was brought, the

Jews that were come down from Jerusalem stood about him, objecting many and grievous accusations, which they could not prove: while Paul answered for himself. Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I offended in any thing. But Festus willing to do the Jews pleasure, said to Paul, Wilt thou go up to Jerusalem and there be judged of these things before me? Paul answered, I stand at Cæsar's judgment-seat, where I, as being a Roman, ought to be judged. To the Jews, I have done no injury, as thou very well knowest; and therefore no man may deliver me to them: I appeal to Cæsar. Then Festus, after he had conferred with the council, answered, Hast thou appealed to Cæsar? To Cæsar thou shalt go.

After some days King Agrippa came down to Cæsarea, to salute Festus. And while he was there, the governor having told him of Paul, he was desirous to hear him. So on the next day, when the king and his sister were come with great pomp, and had entered into the hall of audience, with the tribunes and principal men of the city, at the commandment of Festus, Paul was brought forth; who addressing himself to the king, gave him an account of his life, and in particular of his conversion and miraculous call to the Christian faith: and how in consequence of this call, he had preached Christ both to the Jews and Gentiles; teaching no other things than what Moses and the prophets had foretold, viz., that Christ should suffer, and should be the first that should rise from the dead, and should show light to the people and to the Gentiles, &c.

Now as he was speaking these things, Festus, who was a heathen and a stranger to the scriptures, cried out, • Paul, thou art beside thyself; much reasoning doth make thee mad. But Paul said, I

am not mad, most excellent Festus: but I speak words of truth and soberness. For the king knowest of these things, to whom also I speak with confidence. For I am persuaded that none of these things are hidden from him. For neither were any of these things done in a corner. Believest thou the prophets, O King Agrippa? I know that thou believest. Then Agrippa said to Paul, In a little thou persuadest me to be a Christian. And Paul said, I would to God, that both in little and in much, not only thou, but also all that hear me this day, should become such as I also am, except these bands.

CHAP. XX.—*Paul is shipwrecked in his way to Rome. His Arrival and Preaching there: his Imprisonment; his glorious Martyrdom.* Acts, xxvii, xxviii.

WHEN it was determined that Paul should sail into Italy, he was delivered, with other prisoners, to a centurion named Julius, and put on board a ship of Adrumetum; Aristarchus the Macedonian and Luke being in the company.—When they arrived at Myra in Lycia, they found there a ship of Alexandria sailing into Italy, into which the centurion removed the prisoners. From hence they sailed to Crete, with a design to winter in one of the havens of that island; but before they could obtain their purpose, they were overtaken with a violent storm, which lay upon them fourteen days; so that they gave themselves up for lost. But Paul encouraged them; assuring them, there should be no loss of any man's life among them, but only of the ship. For said he, an angel of God, whose I am, and whom I serve, stood by me this night, saying, Fear not, Paul, thou must be brought before Caesar; and behold God hath given thee all

them that sail with thee. Wherefore, Sirs, be of good cheer, &c. But we must come upon a certain island. He also besought them to take some meat for their health's sake, for they had been fasting fourteen days; and he himself taking bread, and giving thanks to God in the presence of them all, began to eat. Then were they all of better cheer, and they also took some meat. Now there were in all in the ship, two hundred threescore and sixteen souls.

In the conclusion, on the fifteenth day, having discovered land, in making towards the shore, they ran the ship aground, so Paul was shipwrecked for the fourth time; but both he and all that were in the ship got safe to land. When we had escaped, says St. Luke, we knew that the island was called Melita, (Malta.) But the people shewed us no small courtesy. For kindling a fire, they refreshed us all, because of the present rain, and of the cold. And when Paul had gathered together a bundle of sticks, and had lain them on the fire, a viper coming out of the heat fastened on his hand. And when they saw the beast hanging to his hand, they said one to another, Undoubtedly this man is a murderer; who, though he hath escaped the sea, yet vengeance suffereth him not to live. And he indeed shaking the beast off into the fire, suffered no harm. But they supposed that he would begin to swell up, and that he would suddenly fall down and die. And after they had looked a great while, and saw no harm come to him, changing their minds, they said, He was a god.

Now in these quarters were possessions of the chief man of the island named Publius, who received us, and for three days entertained us courteously. And it happened that the father of Publius lay sick of a fever, and of a bloody flux. So Paul went in

to him, and when he had prayed, laid his hands on him and healed him. Which being done, all that had diseases in the island, came and were healed; who also honoured us with many honours, and when we were to set sail, they ladened us with such things as were necessary. So after three months, we sailed in a ship of Alexandria, that had wintered in the island; and we came to Syracuse, where we tarried three days. From thence compassing by the shore we came to Rhagium; and the second day after we arrived at Puteoli, (Puzzuoli, near Naples,) where we found brethren, and were desired to tarry with them seven days. And so we went to Rome. From whence the brethren, having heard of us, came to meet us as far as Apii Forum, and the Three Taverns; whom when Paul had seen, he gave thanks to God, and took courage.

When we came to Rome, Paul was suffered to dwell by himself, with a soldier that kept him.— And thus for two whole years he remained a prisoner there in his own hired lodging; in the mean time, receiving all that came to him; preaching to them the kingdom of God, and teaching the things which concern the Lord Jesus Christ, with all confidence, without prohibition. So that if the apostle was a prisoner, the word of God was not bound: but on the contrary, as he tells the Philippians, chap i, 12, 13, « The things which had happened to him, fell out rather to the furtherance of the gospel: so that his bands were made manifest in Christ, in all the court of the emperor, and in all other places; and had even made converts in Nero's own house: » as may be gathered from Philip, iv, 22, where he tells them, all the saints salute you; especially they that are of Cæsar's household.

From this prison the apostle also wrote to the

Ephésians, and to the Colossians, who had been converted to Christ by the preaching of Epaphras, and a short letter to Philemon, an illustrious Christian of Colossa; recommending to his mercy and charity his fugitive servant, Onesimus, whom he styled his son, whom he had begotten in his bands.

After these two years imprisonment, the apostle was set at liberty, and returned again to his apostolic labours and conflicts. Although we know but little of the particulars of them, because St. Luke only carries his history of the Acts of the Apostles to St. Paul's first imprisonment in Rome. Only it appears from the epistle to Titus, that St. Paul preached in this interval in the island of Crete; where also he left his disciple Titus, with instructions to order the things that were wanting, and to ordain priests or bishops in every city. Titus, i.

He afterwards returned again to Rome; and was again a prisoner there, as we learn from his second epistle to Timothy. And here at length he finished his course by a glorious martyrdom.

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APPENDIX.

*A short Account of the Lives and Deaths of the other
Apostles; and of the Churches by them established.
From the best Monuments of Antiquity.*

ST. Peter, after having had a principal share, as we have seen from the Acts, in establishing the Church of Christ in Jerusalem and all Judea, and first admitting the Gentiles into its pale; removed to Antioch, the capital city of the Orient: where, according to the ancients, he held his See for seven years. During which time he made his apostolic excursions, to propagate the kingdom of Christ into the provinces of Pontus, Galatia, Cappadocia, Abia Minor, and Bithynia, and there brought over great numbers to the faith; to whom also he addressed his two epistles. Then going to Rome, the capital of the world, he set up there the standard of the cross of Christ, and established a very numerous Church in that city which he made his own particular See; and in that quality the capital of Christendom: which was afterwards much enlarged by St. Paul.

From Rome the faith was quickly spread through the rest of Italy; and from thence, by degrees, passed

to all the other regions of the West, Africa, Spain, Gaul, Britain, &c. All which received the gospel from Rome, by the ministry of preachers, sent by the apostles Peter and Paul, or by their successors. From Rome also St. Peter sent his disciple St. Mark the Evangelist to found the great church of Alexandria, and the other churches of Egypt, Lybia, and Pentapolis, which this saint established in great perfection: as was sufficiently evidenced by the fruits these fields produced; not only when they were first sowed, but for four hundred years after, both in the cities and in the wildernesses. In fine, the Church of Rome was not only happy in being planted by the two great apostles Peter and Paul; but also in being watered with their blood, which they shed there in defence of the gospel; the one being crucified, and the other beheaded. And their monuments are honoured in that city to this day.

As to the other apostles, St. Andrew, according to the ancients, preached the faith of Christ in Scythia, Thrace, Epirus, and Achaia, where he sealed it with his blood, dying upon the cross at the city of Patras. From whence his body was afterwards translated to Constantinople, in the time of the emperor Constantius.

St. John carried the gospel into the great empire of the Parthians; and directed his first epistle (which breathes nothing but charity in both its branches, and the necessity of good works,) to his converts there: as appears from the ancient title of that epistle. In the latter part of his life he settled in the Lesser Asia; and there founded, or directed and governed all the Asiatic churches, till he was carried prisoner to Rome, to bear testimony to the faith of Christ by martyrdom. After his miraculous delivery, he was banished into Patmos; from whence he wrote his Revelation, directed to

the seven principal churches of Asia, viz., Ephesus; Smyrna, Pergamids, Thyatira, Sardis, Philadelphia, and Laodicea. Being released from his banishment after the death of the tyrant Domitian, he returned to Ephesus, and there wrote his gospel; and there at length slept in the Lord.

St. Thomas's first labours were in Mesopotamia: where by himself or by his brother Thadæus, one of the seventy-two disciples of Christ, he received into the church Abgarus king of Edessa, and all his people. After which he preached the faith to the Parthians, Medes, Persians, Charamanians, Hyrcanians, Bactrians, and East Indians; and at length sealed it with his blood.

St. Philip, after many labours in other provinces, preached the faith in the two Phrygians; as the ancients assure us, from undoubted monuments. And there at length he was martyred at Hierapolis.

St. Bartholomew carried the gospel into India amongst the Brachmans; where St. Pantænus, above a hundred years after, found a remnant of the fruit of his preaching. Eusebius, lib. i, cap. 34. His last labours were in the Greater Armenia. There he planted a numerous church, and watered it with his blood. The Armenians to this day honour St. Bartholomew and St. Thadæus as their apostles.

St. Matthew, after preaching and writing his gospel in Judea, carried it amongst other nations of the East and South. The ancients particularly name Ethiopia; where also he received the crown of martyrdom.

St. Simon and St. Jude, after many labours in different nations, were martyred in Persia. St. Matthias is said to have planted the faith amongst the barbarous people lying between the Euxine and Caspian Seas, and there to have received the crown of martyrdom: which St. Barnabas, after

many labours and great fruit in divers countries, met with at Salamis, in Cyprus; St. Mark, at Alexandria; and St. Luke, in Achaia.

St. James the Less, being made bishop of Jerusalem, had the peculiar charge of the churches of Judea; which were multiplied exceedingly under his administration, by the wonders of his works, and by the sanctity of his life, to many myriads, or tens of thousands. Acts, xxi, 20. After his martyrdom, he had for his successor his brother, St. Simeon; who, by divine admonition, removed with all his flock, before the last siege of Jerusalem, to Pella, beyond the Jordan: so that the Christian Jews were not involved in any of those dreadful calamities, which overtook the rest of the nation in that siege. St. Simeon survived till the time of Trajan; and suffered a glorious martyrdom, when he was one hundred and twenty years old. After whom the church of Jerusalem had thirteen holy bishops successively, all of the Jewish nation: till the city being entirely destroyed by Adrian, and a new one built on the spot, to which he gave the name of *Ælia*; forbidding any of the Jews to come near it; a new church of Jerusalem, composed of Christian Gentiles, was formed about the middle of the second century, of which St. Marcus was the first bishop. See Eusebius, lib. iv, cap. 6.

After the death of the apostles, the succession of the church was continued by their disciples, whom they had ordained, and to whom they imparted the commission and power which they had received from the Lord. The chiefest among the disciples of SS. Peter and Paul at Rome, were, Linus, Cletus, and Clement; who had been their helpers in their life-time, and were one after another their successors after their death; and from them the succes-

sion of bishops in the Church of Rome has been kept up to this day.

Among the disciples of St. Peter, who helped him to propagate the Church of Christ in the West, one of the most eminent was St. Apollinaris, who founded the Church of God at Ravenna, and there glorified God by martyrdom. There were also seven other disciples, as we are assured by ancient records, who were ordained bishops by the apostles themselves, and sent by them into Spain, viz., Torquatus, Ctesiphon, Secundus, Indaletus, Cæcilius, Hesychius, and Euphrasius; who were the fathers and founders of the Spanish churches; from whom the bishops there derive their succession.

Amongst the disciples of St. Paul, two of the most eminent were St. Timothy, who he made the first bishop of Ephesus; and St. Titus, to whom he entrusted the charge of the churches of Crete. With these we must join St. Dionysius the Areopagite, who the apostle ordained the first bishop of Athens; who being crowned with martyrdom, was succeeded by St. Publius, who suffered death for Christ under the emperor Adrian, anno 125. His successor was St. Quadratus, a disciple also of the apostles, and who in an eminent degree inherited both their spirit and their miraculous gifts; as Eusebius testifies, lib. iii, cap. 37. He wrote an excellent apology for the Christian religion; which he presented to that emperor, who was then at Athens: and by it he put a stop to the persecution.

St. Mark had for his successor in the See of Alexandria, St. Anianus, an admirable man, who had been his first convert there. Anianus was succeeded by Abilius, and he by Cerdo, &c. Whilst in the See of Antioch, after St. Peter, Evodius first sat, and after him the great Ignatius, who was sentenced by the emperor Adrian to be devoured by wild

beasts at Rome, for his faith and confession of Jesus Christ. In his way thither he wrote seven epistles still extant, full of an apostolical spirit: amongst which the most remarkable is, his epistle to the Romans; in which he manifests his most ardent desire of dying for Christ; and begs of them not to rob him of that happiness; longing for these wild beasts that were to dispatch him, and send him to his love; and fearing lest they should spare him, as they had done other martyrs. He suffered anno 107.

Among the disciples of St. John the Evangelist, one of the most eminent was St. Polycarp, ordained by him bishop of Smyrna, and supposed to be the angel of the church of Smyrna, to whom our Lord bears testimony. Rev. ii, 9, 10. He, after serving our Lord fourscore and six years, and shining from his candlestick as a bright light to all the churches of Asia, gave testimony to Christ by a glorious martyrdom, anno 166. Of which the church of Smyrna has given us a most authentic and edifying account. This saint wrote an epistle to the Philippians, yet extant, and no ways unworthy of a disciple of the apostles.

Pothinus and Irenæus, disciples of Polycarp, established the kingdom of Christ at Lyons and Vienna, in the Celtic Gaul; and other apostolic prelates, sent from Rome by the successors of St. Peter, in other parts of Gaul, or France. And in Britain also, under king Lucius, the Church of Christ was established by missionaries sent by the same authority.

And thus, as we learn from the best authorities, within one hundred years after Christ, the Christian religion was propagated by the disciples and successors of the apostles through the whole known world, in spite of the opposition both of earth and hell.

Hence St. Justin, in his dialogue with Tryphon the Jew, p. 34, tells him, « There are some nations,

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in which as yet none of your race (the Jews,) have ever dwelt. But there is not so much as any one nation of men, either of barbarians, or Grecians, or of any other denomination whatsoever, or even of those who live in waggons instead of houses, or that dwell in tents; in which prayers and eucharists are not offered to the Father and Maker of all things, in the name of Jesus that was crucified. »

And St. Irenæus, writing against heresies, lib. i, cap. 3, says, « This faith the Church, disseminated through the whole world, keeps with great care. For though in the world there is variety of languages, yet the virtue of tradition is one and the same. Nor do these churches that are founded in Germany, believe otherwise, or deliver any other doctrines; nor those which are in Spain; nor those which are in Gaul; nor those which are in the East; nor those which are in Egypt; nor those which are in Lybia; nor those which are established in the midst of the world. But as the sun, the creature of God, is one and the same in the whole universe; so also the light of the preaching of the truth every where shines and enlightens all men who are willing to come to the knowledge of the truth. » So far St. Irenæus.

And Tertullian, in his book against the Jews, chap. vii, tells them, « That now the various people of the Getulians; and the many coasts of the Moors; and all the limits of the Spaniards; and the divers nations of the Gauls; and the places of the Britons that are inaccessible to the Romans, are subject to Christ. As likewise the Sarmatians, and the Dacians, and the Germans, and the Scythians; and many remote nations and provinces, and many islands unknown to us, and which are innumerable; in all which places the name of Christ reigns. »

And in his Apology, chap. xxviii. he tells the Heathen persecutors, that the Christians are spread throughtout all the universe, and have no other limits than those of the world. « Our original, » says he, « is but of late: and we fill already all that your power reaches to; your cities, your islands, your castles, your corporations, your assemblies of the people, your very camps, your city wards, your court, your senate, your forum; we have left you nothing to yourselves but your temples. » So far he in less than a hundred years after the death of the apostles.

CONCLUSION.

Thus from the establishment of the Church to the consummation of time, the Successors of St. Peter will, in conformity to the promises of Christ, continue to send priests throughtout the nations, for the propagation and conservation of the faith. In labours so repugnant to the perverse inclinations of human nature, apostolical men will ever oppose to similar obstacles the same spirit as did the apostles; confirming the testimony they bear of the truths of religion, some by miracles, many by martyrdom, but still more by the sanctity of their lives. « By their fruits you shall know them. » By

A List of some of the works now to be had which elucidate this subject, is annexed at the end of this book.

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ments?**

**A. God himself in the old
law, and Christ confirmed
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